

# The Light of Truth

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## FROM OUR FAIR CORRESPONDENT.

They talk much of the stringency of the money market now, and say that large manufacturers are obliged to pay a premium on money to keep up their pay-rolls. I pray this may not affect any readers of the **LIGHT OF TRUTH**; for I want you all to come to the Fair. It is worth the sacrifice of anything save the necessities of life. You do not need an extensive wardrobe, for no one has time to look at you. One dress with two waists, a jacket, umbrella, and several pairs of shoes constitute a model outfit if you are a woman. Neither do you need a very full purse. Editors have disgraced themselves in making capital of the stories of exorbitant prices here. Indeed, I believe the true Chicagoan cares less for the dollar you bring, than that the stranger within her gates shall be well entertained and, of course, return home to sing her praises. The spirit of kindness is abroad throughout the city and within the Exposition grounds. Authorities and exhibitors are everywhere glad to give information, while even the street-car conductors are patient and conscientious in caring for the visitor. Chicago has spread for you such a feast as shall never be seen again in this generation. To another century we grant limitless possibilities.

With what exaltation of spirit every true American realizes that the presiding genius of the Fair is *art*. They have long thought us a shrewd inventive people. The centennial gave us high rank along the line of these talents. Art, alas! held down her head among the nations across the water. One hundred years ago they said we had contributed almost nothing to art or literature, but to-day our Fair bears the palm of beauty over every preceding one. Not Venice in her best days, Rome under Augustus, nor Greece under Pericles, ever offered for the gaze of man any such marvel of architectural beauty as encircles the Great Basin.

After you retire home from the Fair, your friends all clamor to have you tell what it is like. Can you tell them? I can not. I wish I could have analyzed the feelings of Captain Concas the day that he and his crew were brought from the caravels into the Great Basin, through the arch of the jet style. This arch supports the spirited Quadriga—that group of four horses drawing the triumphal chariot of Columbus. Two graceful female figures guide each a pair of the fiery steeds. The discoverer is poised lightly on his sword and a proud satisfaction is written on his face. As Captain Concas passed under this arch, the emotions of the moment must have, indeed, been akin to those of the hero above him.

The noble and dignified Republic next overshadowed him and he was in the *America of to-day*. At the other end of the Basin rose the jaunty Columbian Fountain, whose grace and airy beauty relieves the majesty of the Republic. Beyond the fountain bands mingled Spanish and American airs, in front of the Administration building, the architectural nucleus of the Fair. Let us leave our Spanish captain to form his own impressions while we talk a little about this marvelous building. It is the only one in the world that is simply a dome to cover a vestibule. The culmination of the dome crowns its sister buildings—Manufacturers and Electricity on one side, Machinery and Agricultural Halls on the other. These are called the Fair Buildings proper. They are the component parts of one harmonious architectural effect. I called the Administration building a dome. That is the idea embodied in it. The lower portions of the building conform in scale with the surrounding buildings, and in the niches about the vestibule, in each story, are tucked away many officers, but above this line of conformity the dome is freed and springs heavenward with lightness and beauty. Mount seven flights of stairs and from the balconies the view will almost transport you, in mind, to that other fair city "not made with hands." Here one sees the long stretch of canal as it crosses the Great Basin from north to south. To the left a vista of bridges, islands, and green things, with domes of State and foreign buildings in the background beyond, to the right, the colonnade and obelisk rendering perfect the perspective. At your feet plays the Columbian Fountain. At the other end of the basin the Republic, backed by the Peristyle and Quadriga. Enter as did Captain Concas from the lake beyond, or stand with me here on the Administrative balcony, one is puzzled to choose which is the more imposing, so perfectly does one grand entrance view complement the other.

Either is a keystone to the effect as a whole. This triumph of architectural beauty is the *greatest thing at the Fair*.

Look now at the Liberal Arts Building because it is the *biggest* thing in the world. You do not realize its enormity, for the architect put its long facades by the lake, and the great canal, while only one end is in view along the basin. Its architecture is simple, the main features so often repeated that its apparent size is further lessened. The Electricity Building, where Franklin greets you in the main portal, embodies the greatest variety and picturesqueness in its architecture. Cross now the Court of Honor and observe the magnificent Machinery Hall with its festal decorations, its Spanish-American architecture. The pediment to the east that looks toward the sea, is one of the great sculptural features of the Fair. It represents Columbia enthroned, Honor to the left of her, and Wealth at her feet. Lions in the corners of the pediment represent brute force subdued by human genius, which is represented by two children. Above this pediment are five large figures, also seen over the north entrance. They are *science* and her vassals, earth, air, fire, and water. Thus the story goes on, symbolically telling what past ages have thought and done, harmoniously blending it with the thought of the nineteenth century. At the southeast corner of this building we reach the imposing colonnade connecting with the Agricultural Building. This serves both for utility and beauty, as it screens the Stock Pavilion and Dairy beyond, and also brings into closer harmony the style of the two buildings it joins. Here too, one sees a bewitching picture of water, bridges, and buildings giving one more the idea of Venice than does any other point of view. After lingering here we pass on to the Agricultural Building, perhaps the most beautiful one on the grounds if we except the Art Building.

Its painted decorations were done by George W. Maynard, and are on a Pompeian ground. For decorative figures they truly are superb. The technique is lost in admiration for the grace and movement of the figures which are all deities of the harvests. One feels worshipped in this outer temple of beauty. Sculpturally, too, the work is fine. I wish that in addition to the movement inaugurated to put into enduring

material the Columbian Fountain, the "four roses" might have similar honor. These are the graceful creatures that, on each corner of the building, uphold the signs of the Zodiac. They are modest of mien, with strong beautiful bodies about which entwined slight draperies that lend the charm of their flowing lines. No other groups of statuary have so claimed my admiration. I feel that the sculptor has conceived and joined in a common sisterhood, the best of the womanhood on four continents.

Perhaps you are now sufficiently weary to walk along the lake to the northeast corner of the Manufacturers Building, and take a cup of Van Houten's excellent cocoa. The cost is only five cents, including two wafers. You are served by girls dressed in the peasant costumes of the various provinces of Holland. The building itself is an old sixteenth century Dutch house, a quaint structure with squatty walls and high pitched roof. There are things of interest within as you may observe while you toy with your cup. There are fourteenth century tiles, beds shut up in the wall-like cup-bords, old blue and white ware, and even the furniture essays the antiquity of the house. This place could be truly called a "restoration," as this name is used in parts of Europe, but if you want further "restoration," try, this evening, one of the gondolas. Forget yourself and yield to the fascination of the scene, illuminated by millions of electric lights. The electric fountains throw up weird colored jets of spray, and the search lights like angels glorify every place they touch. Now you know why it is said that this is the most beautiful spot in the world that the mind of man has ever conceived.

## A Racy Letter from Buffalo, N. Y.

(To the Editor for the **LIGHT OF TRUTH**.)

Being an investigator in affairs practical as well as spiritual, I concluded this Summer to attempt a restful vacation away from the rush and aristocratic swirl of camp-life and accordingly took a run down to cool, wide Buffalo. My anticipations were fully realized, for Spiritualists here are scarcer than cathedrals at Lily Dale, this is just what I wanted. As a resting spot I selected one of the busiest hotels in the city, and when I want to study I simply sit away from the window and enjoy the consciousness of quiet, unmolested retirement within, and active, surging life without. So, you see, I can enjoy either at will, and when I desire to rusticate I can throw on my things, slip note-book and pencil into my bag, and take a long, cool trolley to one of the large parks. No one here seems to care how you look, what you are looking at, or where you are going, their mission may be the same as yours and it is none of your business. And should my soul yearn for fraternal company, I know where one could lay her hand upon a few good Spiritualists who have not yet gone to camp and who, perhaps, won't take the trouble.

In the middle of June I happened to be in Buffalo and dropped in at the lecture hall to see what was going on. I found that Carrie M. Twing had just concluded a successful engagement and that the society had decided to fill out the month with local talent. The mediums were Mrs. A. G. Atcheson and Mr. J. J. Grant. The lady's tests were clearly defined and all recognized. She has large, soulful eyes of a deep brown color, and the sad weary look of an overworked medium. She holds public circles every Monday evening and gives sittings each day in the week. Her Sundays are spent at Lily Dale. Of the speaker, Mr. Grant, I heard a great deal. This being his first lecture under partial trance conditions, sympathizing mediums in the audience could clearly see that his strong individuality was unwillingly opposing the controlling influences present. During the singing of the hymn preceding his trance state, I perceived clairvoyantly the spirit form of a tall, dignified, scholarly looking man rise up from somewhere in front of the audience, ascend the rostrum with almost audible footsteps and make hypnotic passes over the medium, who for a moment swayed to and fro, several times raised his right arm in a startled, clutching manner as if falling, and arose and stepped to the stand. The control then stepped behind him and applied or withheld his influence in alternating spells, the medium swaying between deep control and semi consciousness, but at no time was he fully himself. The object seemed to be to teach him to lay aside his editorial habit of working from notes and to trust himself fully to his guides. The lecture was deep, scholarly and conservative, replete with glowing revelations, and lasted an hour. It is evident that this young man, for he is but forty-four years old, has been a medium from childhood, but has not been aware of his gifts. It is said his tests in private circles are magnificent and numerous, and that as many as twenty spirit visitors will employ his organism at a sitting, giving the most satisfactory impersonations in character and language, his Indian controls fairly lifting him out of his seat. He is a great favorite with the Buffalo society, their chosen spokesman on all occasions, the superintendent of their growing lyceum, and has been labeled "the coming man." Through his push and energy the lecture room has been kept open to the public through the Summer months, something unknown in this city in ten years. That veteran worker in his cause, Mr. J. W. Dennis, taking the rostrum alternately. For this commendable work these two gentlemen deserve unstinted praise, especially as the audience were transient and composed of those that might hang on until the opening of the regular season.

I desire to mention another pleasant Sunday afternoon I spent at this hall, when Mr. Dennis, Mr. Grant, and a young lady, Miss Taylor, occupied the platform. She also is a good circle medium, but rarely drawn out in public. On this occasion she was controlled by an Italian songstress, who treated the audience to one of the most beautiful improvisations in that sweet language ever heard, and to which the medium's rich voice was well adapted. She was next controlled by a girl spirit, who, in our native language, thrilled forth a number of excellent tests, fully recognized. During all this time she had seized and retained Mr. Grant's hand, paying glowing tribute to that medium's magnetism. The picture was novel and spiritually cordial, the more so as this was but their second meeting. This was followed by a conference, in which Mr. George Montague, Mrs. Stewart, and Dr. Shaw were among the speakers. The Fall season will open in September with Mrs. Ida P. Whitlock, of Boston, as lecturer, to be followed by Mr. Oscar A. Edgerly, Mr. Thos. Grimshaw, and others. Mrs. Nickerson has a date for one year, commencing in April.

The Women's Progressive Union, established as an auxil-

lary to the society about three years ago, and which is receiving very small recognition, has not been heard of for some time, one notable cause for this being that it is composed mainly of outsiders. There seems to be too much masculine-femininity at its head and too much positiveness throughout. The gentler of the sex vote quietly and say nothing while some one does the talking for them. They have an eight thousand dollar lot upon their hands under heavy taxation, which they find themselves unable to give up advantageously, while the society proper is successfully and contentedly paying its own hall rent and entertaining a large and well-pleased public.

Mr. Henry Van Buskirk is president of the society and Mrs. Atcheson vice president. Mr. J. W. Dennis will represent the society's interests at Chicago in September.

There are several private mediums here who deserve mention. Dr. and Mrs. Alexander. The former quietly pursues his practice and is rarely seen among the workers. His isolation, in fact, amounts to bitterness, though I have as yet met none who have laid anything in his way. Mrs. Alexander is a cheerful body, paying dues both with the society and its would-be branch, and generously bestowing tests where they will do most good. Mrs. Robinson, of Perry Street, and Mrs. Hulbert, of Morgan Street, are true workers and fine mediums. Messrs. Dennis, Hulbert, and Snell are excellent healing mediums; George Montague is another good medium, and Mrs. Montague is the leading lady of the society.

Mrs. Van Buskirk, her son Henry, and his demure little wife possess a splendid influence, and are ready workers, both at home and in public. Mr. and Mrs. Nathan Davis and their daughter Miamma, with whom Mr. Grant developed his surprising gifts, have, perhaps, the best clairvoyant circle in the city. Mrs. Grant is the fifth member, and in her quiet, knowledge seeking way, gives many bright tests. All but Mrs. Davis are clairvoyant, she being impressional. Many new members have been permitted to go in and out of this circle, greatly marring its influences, but it is hoped they may organize permanently and with the best material. Mrs. Smith, of Pratt Street, comes in for a large share of credit as a medium and so does Mrs. Simmons. There are a number of fortune tellers who have for years striven for recognition as mediums, but this illusion holds good only among their deluded patrons. They attend the lectures merely to gossip and to criticize the tests given by recognized local mediums, many an investigating soul being thrown back into doubt by their presence.

The lyceum numbers forty eight scholars, with Mr. J. J. Grant as superintendent, whom all deeply love. He has given them two outings at Central Park this Summer, in return for which they gave him a surprise party last Sunday. Mrs. Harriet M. Van Buskirk, another energetic worker in the cause is director of the lyceum, and she also is fondly esteemed by the children.

LILLIE FARGO.

## Lake Pleasant Camp.

Lake Pleasant is the mother of New England Spiritualist camp-meetings.

As I write these words—August 10th—the splendid Cadet Band from Worcester is discoursing classic music from the hotel band stand. The harmony floats through the responsive pines, and the happy people in 500 tents and cottages drink in the sweet notes in spite of their social chat.

Life at Lake Pleasant these bright August days is something like a dream of the Elysian field. Little children frolic, beautiful women glide among the pines, solid and thoughtful men take a few days' relaxation from the cares of business and find some of the romance of their youth revived by the scenes here.

The moon-lit evenings are made charming by the graceful dances in the pavilion, while the shady streets, lighted by the electric lamps, are brilliant with the shimmering leaves glowing in their natural colors.

The attendance is unusually large for this date of the meeting. Everybody is smiling, even the grumblers relax their faces a little, so great is the prevalent happiness.

The new auditorium is the theme on every tongue, and frequent collections are taken to swell the fund for this purpose.

A temporary speakers' stand has been erected on the new site across the pine bridge to the highlands, and some plain seats for the audience. Meetings will be held in the new auditorium the balance of the season, when the weather is pleasant. The location is in a part of the grove more distant from the railroad. This is done because the old auditorium is so near that the rush of trains often disturbs the meetings.

President Daily opened the session July 30th by an able address, which was followed in the afternoon by Mrs. Sarah Byrnes, a veteran speaker of wide reputation.

Mrs. Lillie gave three trenchant and bold addresses while here August 4th, 5th, and 6th.

The conferences have been very spicy so far. Beside the valuable contributions of President Daily, Mrs. Byrnes, Mrs. Twing, James Dixon, Mrs. Lillie, Mr. Banks, and others, and a number of mediums and individuals from the audience have added to the discussion of various themes.

A large number of mediums of the mental phases are here, most noted of which is John Slater, who is employed by the association to give spirit delineations at the close of the public addresses, and who kindly attends many of the conferences, and drops in his tests and peppy criticisms. Mr. Abbie Burnham has arrived and cordially greeted by her hosts of friends.

Mrs. Carrie Twing is located at 6 Lyman street, where she writes private spirit letters and holds "Ikabod" seances. She is on the program and will speak the 12th and 24th. She will leave the camp August 16th for a week, in which she will address the National Grange at Chautauque, N. Y., in the regular course, also on another day speak to the Pennsylvania Patrons of Husbandry at Montrose in that State, returning on the 23d.

Mrs. Clara Banks has made a flying visit here and delivered one of her electric, short speeches at the conference.

Mrs. Tillie Reynolds, just returned from Texas, has settled in her pretty cottage on the "bluff." She thinks Lake Pleasant the sweetest home on earth.

G. V. Cordingly has just arrived from St. Louis. He could not stay away, though he has been quite ill. Jacob's Well and the pine air will bring the glow of health to him, no doubt.

President Daily enters into the work with great earnestness. He is bound to have a new auditorium, and heads a party of men and women who are clearing the ground and putting in the seats for temporary use.

Dr. Joseph Beals, the venerated late president, is enjoying his first Summer at Lake Pleasant, free from official care. For nineteen years he has presided and seen the camp grow from an infant to a giant. The kindest feelings are extended by every one to him for his long years of faithful and unpaid services for this great camp.

As yet there is but one materializing medium here, Mr. Samuel Thompson. This gentleman allows himself to be bound with strong cord in the cabinet in the most secure manner before the seance begins, and while thus bound, unable to move, faces appear in the cabinet aperture and various physical manifestations take place—quite convincing to many people that the seance is not a fraud. It is better to have fewer mediums and have them honest.

Mrs. Stoddard-Gray-Suider does not occupy her cottage

here, and it has been rented. It is reported that she is at Cassadaga. Lake Pleasant people have failed to appreciate her seances for some time past, perhaps Cassadaga will.

Mr. Snider has sold his lot on First avenue for \$300. John Slater has hired the "Lizzie Lincoln" cottage for the season, and, with his wife, baby, and friends, makes that location quite breezy. The baby is one of the pets of the camp.

One of the most hearty dedications of a cottage ever given here was that of Miss Emma Raymond, on the "Park" lately. Some twenty short speeches were made, among those of Dr. Beals and Judge Daily, under the chairmanship of Silas Mason. Appropriate singing enhanced the pleasure of the exercises, especially the solo by Mrs. Fred Haslam. Miss Raymond has a cozy cottage, enwreathed with flowers and shrubs and protected by tall pines. A dutiful daughter—she makes the sunset of her father linger.

Secretary Young and wife keep headquarters ready for all, and the *Wildwood Messenger*, the camp paper, full of interesting camp news, the result of their constant search for items, the street sayings of *Themis* still crystallize the cream of gossip.

Women stroll around the camp without bonnets, and visit from cottage to cottage with a freedom from ceremony that is truly delightful to see.

The meeting will continue till August 28th, during which time will be heard Willard J. Hull, August 11th, 13th, and 15th. On August 17th and 18th Hon. A. B. French will deliver four of his splendid prose poetic lectures, and on August 23d, 25th, and 27th Mr. J. Frank Baxter will give the closing lectures, supplemented by his remarkable seances.

Mr. and Mrs. J. P. Hayes are the vocalists for the season. They lead the singing also when the congregation joins.

The new Hymnal, issued by the writer, is being introduced and finds a popular response. It can be found at headquarters or at No. 6 Lyman street. Price 10 cents.

Dr. Towne has sold out and gone. He was known as the most genial-looking "kicker" Lake Pleasant ever had. We shall miss his portly form, his smiling face, and his rasping criticisms. He talks of going to Summerland, Cal. If he does may the mild climate of that distant land sweeten his cup of life and ripen his soul for a blissful heaven. As a magnetic physician he stands high in New England, and the Pacific shore will get a good practitioner in his line. His cottage on Chestnut square here passed into the possession of Dr. G. W. Keith, of Boston.

W. F. Peck called on Lake Pleasant on his way to the new camp meeting at Lake George (Caldwell) which opened August 12th for three weeks. Mr. Peck will be one of the principal speakers at this meeting. Mr. Peck is engaged for the Springfield, Mass., society for the coming year. He is a deep thinker, a close reasoner, and possesses fine dramatic and musical talent, having one of the sweetest voices for singing.

Dr. F. P. Gleason, of Keene, N. H., is to be found at Putnam Cottage, Broadway.

Landlord Bernard complains that his dearly bought privilege for boarding the campers is severely infringed by some of the cottagers, and hints that the hotel will be closed next season if this is not stopped, and that the band and the electric lights will not make Lake Pleasant musical and bright next season. Why does he not enforce the law? He has the power to do so.

The railroad commissioners of the State have forbidden the railroads from selling tickets on Sunday at lower rates than on week days. Hence some of the excursion trains from Springfield, Westfield, Fitchburg, and elsewhere are cut off. This is believed to be a move of Christian bigotry.

Miss Jennie Rhind will start her "mystic circle" in the Indian camp soon. She says the day will come for it when the new auditorium is occupied.

Dr. Provincial, the former boy medium, is on Montague street. The boy has now matured to a man.

Mrs. Sherley, near the bridge, continues her psychometric delineations.

Fred Haslam and wife and friends fill two large new cottages on the Highlands.

Prof. Cadwell, the veteran mesmerist, holds forth daily in the old "Hull Corns" tent on Owasso street, with J. S. Hart for manager.

Mrs. J. J. Clark, on Lyman street, finds Lake Pleasant very conducive to her health.

Mrs. Cashman, the guitar medium, holds the guitar as of old, and the spirits touch the strings, bringing forth music.

A. E. Willis, at Putnam cottage, can show you wonderful things made by a jack-knife.

Lake Pleasant is bound to hold its own and grow. The water, the air, the location, and the people all combine to make it the chief Mecca for Spiritualists in the New England States.

H. A. BUDINGTON.

## Notes from Lake Brady Camp.

Last week Walter Howell gave me the "atomic theory" an interesting explanation of that which is so often seen at seances, viz., matter passing through matter. Said he: "Every atom has its aura or atmosphere surrounding it, which prevents it from ever touching another atom, no matter how closely they are packed together. By spirit chemistry the atoms of an object, however condensed, are simply widened sufficiently to let the atoms of another object pass between them, just as the fingers of the right hand may be passed between those of the left."

The metaphysical explanation, however, denying the existence of atoms as material objects, is equally plausible. But, after all, how it is done is not so important to mortals who can not do it, anyway, as to establish the wonderful fact that it is done at all.

A gentleman on the grounds testified to witnessing two wooden rings cut by a skeptic from two different trees and carefully carved, without crack or blemish, taken to a seance and instantly united one link within the other, and can not now be separated without breaking.

The lectures during the week have been quite interesting, but the fact that Maggie Gaulé has returned drew most of the crowds that are not ready for philosophical teachings.

The sincerity of the medium, together with the accuracy of the tests, would convince any reasonable being not held by mere prejudice that more than human agency was at work demonstrating immortality through the stupendous truth that man survives the death of the body in a continued progression.

It was very touching to witness Miss Gaulé's emotion once called out by an humble colored woman, who, at great personal sacrifice, had come to camp hoping to hear from her dear ones. Unable to get a sitting, she was going away discouraged. At 9 o'clock in the morning, just before conference, she decided to go, but was impressed to stay, and the whole revelation she had prayed for came through Miss Gaulé, even her thoughts. The audience was dismissed, but a number of friends lingered around the two—the humble recipient and the heaven-inspired messenger. With tears streaming down her cheeks Miss Gaulé then and there re-consecrated herself to the work, declaring that nothing but death should ever silence her mortal lips against these messages and truths entrusted to her by immortals. Persecuted by the Church of Rome that nursed her, separated from her kin by this her earth mission, the inspired words of old seem here hers by divine right, "When thy father and mother forsake thee I will take thee up," for the invisible angel hands are surely sustaining her.

Oscar Edgerly closes this week with his first lecture here, but of him we will speak again.

State lecturer, Solon Thayer, of the People's party, has given two intensely interesting discourses on our present financial situation, ventilating some of the rank frauds by which even the poor washerwomen's hard earnings are clipped with the coupons of the bondholder, and how wholesale robbery more criminal than murder was committed against the people through the government in the demonization of silver.

CORR.



OUR CONTRIBUTORS.

A CALIFORNIA MIRACLE OF HEALING.

The healing of the sick by the spirit power of both modern and ancient spirits has become familiar to all who are advanced in spiritual science, but we have had no more remarkable and thoroughly authentic example than the healing of Mrs. Walton, of Los Angeles, Cal., in a family and Church unfamiliar with Spiritualism, reported fully in the *Light of Truth* of July 17, '93, which I would commend to the attention of all progressive minds.

The statements of the *Times* are entirely convincing and undisputed. I have examined the case and see no reason to entertain any doubt. The only inaccuracy in the *Times* statement is that the white and rigid condition mentioned did not occupy the whole limb, but only its lower portion. There is no other exaggeration; on the contrary, the case was even worse than this report gives it. The fracture included the hip bone, and also a dislocation of the femur, and she had formidable abdominal tumors which the reporter omitted to mention.

Mrs. W. is a woman of vigorous and independent mind, and was not led into her views of healing by any influence of others. She thought much on medical subjects, and gave great attention to medical science in connection with her own case. As to her claim that she received her healing from Jesus, I am willing to accept it. Jesus and his contemporaries have made many marvellous cures of which records have been preserved, and many healers have been conscious of his co-operation.

Of her active interest in human welfare and great spiritual power, I have had evidence that leaves no room for doubt. Of this I shall have more to say hereafter.

Following is the article taken from the paper referred to: The Gospel Tabernacle, which meets in Temperance Temple Hall, was the scene of an unusual spectacle yesterday morning. At 11 o'clock a woman, who has been a resident of Los Angeles for a number of years, and who is well known to many citizens; a woman who for thirteen years has been a sufferer, who for four years has not stepped but with a crutch, and who for two years and three months has never until a week ago left her bed but to be lifted, entered the Church unaided, and with a firm step walked up the aisle and addressed the congregation. The woman was Mrs. Ada U. Walton of Casco street, and her healing from illness, which has apparently brought her very near to death's door, was instantaneous. Her total recovery to perfect health was worked in less than fifteen minutes.

To hear from her own lips Mrs. Walton's story of her cure, one would say that the age of miracles had not yet passed. Still, Mrs. Walton would say that there was no miracle. "The Lord was present and He healed me." That was all.

Mrs. Walton is 30 years of age, of pleasing address, modest and thoroughly womanly in manner, with a good command of language and a direct and earnest form of speech that wins attention. She is a thinking woman, a reasoning woman, and her own recital has weight.

Both from Mrs. Walton and from a host of reliable friends it is gleaned that for thirteen years she had been an invalid, and much of that time a cripple. At that date she sustained a double fracture of her left leg, it being broken at the thigh and above the ankle. Arising from the fractures and the fall which caused them, a tumor developed, which, in the course of years, became very distressing. She tried medicines, she sought relief from doctors, she changed climate, and journeyed even as far as California and back to the East, but attained no permanent relief. In 1887, in Sacramento, she was thrown from a street car and her leg was again broken in the same places, with another break of the bones of the ankle and also of the top of the foot. She was now a cripple, and for several years could only walk by the use of a crutch and cane. Being ambitious she naturally overtaxed the knitting bones and the ankle was badly overstrained, so that, until a week ago, a ridge at the point where the bones came together extended entirely around the ankle, so deep that one's finger could easily be laid in it. After a time she became relieved of her tumor, but was attacked with hemorrhages from the lungs, and at last became almost a prisoner on her bed. Her great chair stood near, and into this she was lifted by attendants and for a time was wheeled to her meals, but there have been weeks and months when it was impossible to lift her. Indeed, during the past thirteen years eight of them have been spent on the bed, almost helpless.

When thirteen years of age Mrs. Walton was baptized and became a member of the Episcopal Church. She was not, particularly devout. She read her Bible, as a Christian woman does, and she found great comfort in it. Gradually certain portions of it began to fasten themselves in her memory, and she pondered over them. The idea of healing entirely through faith was coming to her, entirely unsought; she had never met a person so healed, but it was seeming to her and more possible that healing might be wrought. For a year the faith that she was one day to receive this divine healing has been present with her. She did not know when or how it would be accomplished; she only believed that it would come. Later, as the news of her belief was communicated, praying men and women and those who have experienced healing began to call upon her. Some believed that she would be healed; more believed that death would claim her.

For a long time previous to this physicians and surgeons had decreed that there was no help for her but in having her leg amputated, and she was only waiting to become stronger to submit to the operation. In her then weak condition the trial would have been dangerous.

As she became more and more impressed that the great change was near at hand, she discarded medicines, yet left them on the table directly by her pillow. She would not be tempted by them, and in the time of her greatest agony when her muscles were drawn by cramping and pain seemed unendurable, she set her teeth into her lips until the blood almost followed, and clinched her nails until they cut the flesh, but she never yielded. One psalm in particular comforted her during this trial, and upon a portion of it she dwelt almost constantly, repeating it over and over: "Who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction." She was consecrating herself to God, the divine healer, the great physician. But the hard part of the consecration was to learn to say, "Work thy will in me." She wanted to be healed, and it was hard to say that the Lord should keep her a cripple all her life if he so willed. To her mind it was this which has, in a measure, hindered earlier restoration.

Many now visited Mrs. Walton almost daily, and were familiar with her physical condition. Her limb was colorless, cold, rigid, as nearly as possible resembling death. There seemed no more healthy action in it than in the limb of a corpse. Her foot was frightfully distorted, swollen, with the toes bent directly underneath, so it seemed impossible to relax them without breaking. For three weeks she has been unusually ill, much of the time unable to be propped up in her bed. Her friends were not so sanguine as she, and when

prayers were recently requested for her one of her neighbors declined to pray. "Why will you not pray for Mrs. Walton, mamma?" a little daughter asked. And the mother's answer was, "Because I can not pray for her with her leg on." Mrs. Walton, however, kept her faith. She knew that in good time something was coming.

One week ago yesterday she was passing the day as usual upon her bed. The previous night had been one of extreme suffering. Her face was drawn with lines that agony had marked. Her husband was with her, and an attendant who had waited upon her for a year, and a friend was calling on the family. Mrs. Walton says that she felt that for twenty-four hours her faith had been assailed as never before. Her attendant examined the diseased limb frequently, and it was apparently as lifeless as marble. The friend looked at the foot and saw how rigid it seemed. Presently all passed into another room, and the invalid was left alone. It was about fifteen minutes before 3 o'clock, in the afternoon. Suddenly, with nothing to warn her of the immediate change, a great calm came over her, like nothing she had ever known. Every particle of pain was gone, and it was as if she was entirely wrapped in peace. And then a voice sounded, as plain as though some one had spoken from an adjoining room, and it said: "Thy faith hath made thee whole. Arise!" "It was the voice of the Lord," to quote the one who heard it.

What followed can hardly be described. The healed woman called, and husband, friend and attendant came hurrying in. She asked for her wrapper, and when they would have assisted her she motioned them back. She says it seemed to her that she could not hurry fast enough. She swung herself out of bed, she stood upon her feet, she took a step, and with the second step a joyful thrill swept over her; it thrilled her in every part, and she felt a warm wave of new life coursing down her dead limb, while her foot straightened under her weight. "The Lord be praised!" she cried; and then tears were pouring down the faces of all in her presence. She walked unaided across the room and into the dining-room, which she had not entered since Christmas, when she was carried there in her chair. She was the only calm one at the table. On Wednesday she walked unattended down a flight of five steps, without faltering, and yesterday she walked alone to the carriage, entered it without help, which she had not done for thirteen years, ascended the church steps, and afterward walked some distance down Temple street at the close of service, without detriment or apparent fatigue. She claims that she is perfectly well; that she is wholly healed and as strong as ever; that she has "touched Jesus." Whatever has been done, she says that there is no science in it, that it is between God and herself. A strange part of the miracle is that all swelling has disappeared that was consequent upon the broken bones, and the ridge about her ankle which for so many years disfigured it, is not discernible. Color, circulation, strength and vivacity seem fully restored to her entire being.

Rev. W. C. Stevens, pastor of the Gospel Tabernacle, has known Mrs. Walton for several months, has examined her foot when it was club-shaped from repeated crampings, and now finds it to all appearances perfect. His remarks yesterday upon the restoration were very touching.

At the close of Mrs. Walton's experience and the pastor's words the following members of the large congregation, which filled the church, gave their testimony as having been personal witnesses to the changes which the past week had wrought in a physical way. Mrs. H. E. Hollister, No. 125 East Fourth street, member of First Methodist Episcopal Church; Mrs. Charles H. Brown, No. 334 Grandview avenue, member of First Baptist Church; Mrs. M. C. Gilpin, No. 320 South Spring Street, of Immanuel Presbyterian Church; Miss C. J. Cooper, with Mrs. Walton, member of the First Baptist Church; Mrs. Wear and daughter, No. 312 Clay Street, members of First Baptist Church; Mrs. M. E. A. Hall, No. 244 West Eighteenth Street, member Gospel Tabernacle; Mr. and Mrs. A. Polson, No. 340 Olive Street, members of First Presbyterian Church (of which church Mr. Polson is an elder); Miss Anna Mansfield, Seventh and Beacon Streets, member of Christ Episcopal Church; Mrs. Potts, Ninth Street, member of First Baptist Church. There were many others. Without exception, the testimony of each and all of these was direct and sincere to prove in all particulars the distressing physical state in which Mrs. Walton has lain for years. It had not seemed possible that anything but amputation could save her life, and her system was in no condition to warrant that. Some have been skeptics in regard to divine healing, but they spoke now with a solemn wonder of what God had done.

Mr. Walton testified, with tears in his voice, to his wife's strange recovery. He had never seen such suffering in any person, and of late they had been much aggravated. He is not a believer in Christ, and can not explain what has occurred. Both Mr. Walton and the attendant at first believed, when Mrs. Walton arose, that she was losing her reason.

Later in the day, at the Walton cottage, on Casco Street, George Hart of No. 902 Buena Vista Street was met, and was very willing to give his testimony. He was the friend who was present at the healing, and was staggered at the sight of Mrs. Walton rising from a sick-bed where she had lain for years. He is a member of no church, and has never been a believer in the efficacy of prayer or faith to accomplish miracles. But he is deeply touched by what he has witnessed. He can hardly believe yet what he has seen with his own eyes.

There seems to be no religious excitement connected with this restoration, Mrs. Walton says that she was never more calm. She feels that the peace that came to her at the instant she was wholly healed will abide with her. She has not a fear for the future. And she continually reiterates the statement: "It was simple faith in Jesus that did it—nothing else. His power for healing is the same today as when he walked upon the shores of Galilee. I am healed without money and without price." Directly after the morning service Mrs. Walton, with several others, received the rite of baptism by immersion.

In the California souvenir department at the Chicago Exposition is a unique flag, composed of silk and cancelled U. S. postage stamps, which was the work of Mrs. Walton, while lying upon her bed. The stamps were selected from 165,000 in order to use only the bright ones, and over 10,000 have gone into the composition of the flag. Friends in great numbers constantly collected for her, and she has still cancelled stamps on hand to the number of 100,000, nearly boxed in packages of 100 each. Her colonial flag was undertaken in order to raise money to meet the expense of the expected amputation.

[The old-fashioned opinions of the divinity of Jesus, held by most of those who belong to the churches, do not hinder his healing power, but facilitate its operation by the greater faith and devotion they produce. He needs the co-operation of faith now as he did in Judea when the record says, that he did no great works among those who had no faith. Not only faith, but reverence, sympathy, and love are necessary to develop the highest powers of the human soul. J. R. B.]

Mrs. Isabella Bird Bishop, the well-known traveler and writer of books of travel, is the first woman to deliver an address before the British House of Commons. She was summoned there to tell what she had seen of the Christians in Turkish Kurdistan.

SPIRITS RECOGNIZED.

[To the Editor of the LIGHT OF TRUTH.]

A trip to Marcellus, Mich., and from there to the home of the renowned medium for materialization, James W. Riley. Our party consisted of four, three ladies and myself. We left our quiet little village of Flushing, June 15th, for Durand Junction, where we took a train on the Grand Trunk Railroad for Marcellus. Arriving there we took the bus for our destination about three and a half miles over a beautiful rolling country to Mr. Riley's, one of the most lovely inland locations I think that I ever saw, where mankind need not fear to call a halt; for the angel hosts design to visit that spot, for the benefit of mortals here below. We had a happy greeting with Mr. Riley and family, and such a family, all so kindly disposed, which made us feel perfectly at home. In Mr. Riley there seemed to be a genuine feeling for humanity; and in such a disposition to relieve the distressed we felt that we must be in the presence of something higher, or foreign to earth. Would there were more like him.

I would like to relate a little episode or circumstance (which to me at least seemed to bring out the truth in reference to his make up better than anything.) I saw while there, as Mr. Riley was sitting near his secretary, he drew from one of its compartments a package of letters from which he assorted one, and began to read in order to give us a little idea of the kind of communications which came to him on this side of life. It seemed that this particular one came from a lady who resides in the Far West, who told in a distressed manner the story of her bereavements by death, which was quite affecting to read, so much so that Mr. Riley could with difficulty continue, being so completely choked up with sympathy that the tears rolled down his face freely. Now these things may seem of little note to many, but to me, coming from a perfect stranger as that letter did to Mr. Riley. If he had such genuine sympathy for that person whom he never saw he must have a little for all humanity. I turned to my company and made the remark that whatever we got through that man we could rely upon as genuine.

Soon after partaking of a good supper prepared by our kind hostess, we were ushered into the parlor and seated in semi-circular form fronting a door, which opened into a bedroom which is used as a cabinet by Mr. Riley. We were requested to examine the room to see that he had no accomplices or machinery secreted, which we did and soon after Mr. Riley took his seat just inside the door and drew a dark curtain in front of him, still keeping up the conversation with those outside until "like one going to sleep," he gradually ceased to converse "audibly," and soon became unconscious to all earthly surroundings. We began singing and soon we perceived that the curtain was in motion, and shortly after the form of a person appeared "at the opening of the curtain," which Mrs. Riley introduced as Mr. Benton, Mr. Riley's guide, after which many others came who were recognized by some members of the circle. Among those who came out to the circle (seven or eight feet) were the husband of a lady I brought, who shook hands with her. After this came my father, Chauncy Crosby, grasping me by the hand and fairly pulling me along inside the curtain and there dematerialized, gradually sinking down into the floor at the feet of Mr. Riley. I will here state that my father had a peculiar habit in fixing his front hair by running his fingers up into it and then giving his hand a twist which left his hair much in the shape of a rose. That motion he made when he first appeared and which I well understood, it being to me an excellent test—one I never shall forget. The husband of another of the sisters also appeared, but too weak seemingly to leave the curtain. All dematerialized in plain view. We also received many communications on slates in answer to questions which were nearly all correct. A. CROSBY.

THIRTY-TWO SPIRITS APPEAR.

[To the Editor of the LIGHT OF TRUTH.]

I feel it my duty to say to the many readers of the LIGHT OF TRUTH what wonderful revelations have lately come to me at San Diego, Cal., through the mediumship of Mrs. Elsie Reynolds, who is so widely known and loved for her many virtues as a woman and the great work she is doing for the cause of Spiritualism. I have been a believer in the philosophy for many years, but being in an obscure part of the world did not have an opportunity of witnessing the phenomena. Visiting Santa Barbara for my health two weeks ago I accidentally heard of a camp-meeting in Summerland, and availed myself of the opportunity of attending. After listening to lectures and tests from different speakers and mediums I heard Mrs. Reynolds was to hold a full-form materializing seance, and was advised to attend if "I wished to just have the socks knocked off me." Well, I attended, and I did witness and hear things there which settled me forever in regard to spirit return, especially the grandest phase of all, materialization. The medium requested anyone in the audience to examine the cabinet, simply a dark curtain stretched across a solid corner of the room. She then took her seat outside of the cabinet. I saw three spirit forms come out before the medium entered, one tall woman, a little girl about ten years old, and a miss I should say of fourteen years of age; the latter danced. They all three spoke independently of the medium.

The medium was then entranced and taken into the cabinet, when thirty-two forms appeared in quick succession, men, women, and children of all sizes. One woman came out in the room who was at least six feet tall. Two came out at a time, each speaking with friends. I held on to my "socks." But, friends, my old, trembling mother came out and called me by name; I recognized her perfectly, next a brother and then a dear wife. Taking my hand in hers she said: "George I am not dead, I am waiting for you." Placing her finger upon a ring which I had on my finger she said: "That is the ring you took off my finger after I was dead." This was true. On the next Sunday evening Mrs. Reynolds gave a materializing seance in the hall. There were over a hundred in attendance, I should think, and the manifestations were equally as good as those I witnessed in her own room. She intends visiting the World's Fair in October. Those who fail to see her will miss a treat, for I do not believe there is her equal in the world. You need have no fear of endorsing her in your grand paper, for which I now subscribe. Yours for the truth, GEO. F. ALLY.

The false relations existing between men and women have been caused by centuries of oppression on the part of man and by slavish submission on the part of woman; one demanding as a right what the other weakly submits to for support. These unjust relations leading to the degradation of woman, classing her as an inferior being whose duty it is to submit to be a mere panderer to men's lust, is enforced by scriptural injunctions, and still remains a blot on the statute books of centuries called civilized. \* \* \* Until society makes no distinction in the application of laws of morality and justice between the sexes, sound health and pure morals can not be maintained. Laws to regulate the social evil, if enacted, should hold the men, who are the cause and support of the evil, to stricter medical and police surveillance than their victims.—Albert Morton's "Psychic Studies." For sale here.

Having been regularly received into the Presbyterian Church, President Cleveland can no longer be looked upon as a mugwump in religion.—*N. Y.*

SLATE-WRITING AND TESTS.

Concerning a seance for the phenomena of Spiritualism, J. W. Cooper writes from St. Louis, Mo., that Jules Wallace, Louis Schloss, and Rev. Colby formed the combination that brought forth wonderful results—the former giving tests, the latter slate-writing.

The audience, numbering about three hundred, presented some forty slates for experimentation. These slates were piled in two stacks on a table facing the audience, and away from the mediums—both being under the glare of the electric light which illuminated the hall. After a musical selection, Mr. Schloss approached the table and laid his hands on the same. In a few minutes the manifestations were finished and handing out the slates, they were filled with messages, drawings, etc., which were recognized by the owners of the slates.

Then Mr. Wallace gave some of his matchless tests—one being to a young man concerning his control, his affianced in life, and proved a marvelous delineation of clairvoyant insight and spirit description. The production of a photograph to the audience made the test absolute. Another was to tell a young man that he had cut an extract from a morning's paper which extract he had with him. Its production testified to the truth of Mr. Wallace's psychical reading. About twenty such tests were given to the delight and instruction of investigators—the facts speaking for themselves and require no further comment.

The writer also says that Harry Clifton is doing good work in his rooms and at Howard's Hall, and that Spiritualism is making great strides in this largest of Southern cities. And for all that he still meets with people who put the question, "What good if true?" He points to our healing mediums as the reply and shuts them up. He closes with a neat commentary, but the facts herein stated are able to stand without them. Such facts need no defense.

Something of Interest.

[To the Editor of the LIGHT OF TRUTH.]

Will you allow me space in your paper for a brief report of an incident in spirit materialization that has come to my knowledge? Mrs. Mary J. Colburn, through whose mediumship were given the "Inspirational Teachings" that appear from time in your columns, still lives in the mortal, old, blind, and deaf, but a wonderful instrument in the hands of spirits who have been on the immortal side thousands of years. A weekly meeting of three persons, Mrs. Colburn, her sister, Mrs. Spaulding, and myself, commenced nearly five years ago, has been kept up with few interruptions to the present time, at Anoka, Minn. At these meetings I always see, clairvoyantly, the spirits who control Mrs. Colburn, and so distinctly do they present themselves to my vision that to mistake their identity is simply impossible. Saturday, July 29th, I accepted from Mrs. Aspinwall an invitation to her seance for materialization, to be held that evening on the campgrounds, at Merrimac Island. About thirty persons sat in the circle, and when my name was called I stepped to the cabinet, the curtains parted, and there in plain sight of all present stood the majestic form of a very ancient spirit that I had many times seen by Mrs. Colburn's side. In a whisper, but sufficiently loud and distinct to be plainly heard by all, he sent a message to his medium, calling her by name; and as they gazed at the beautiful form and heard the kind message to his blind medium all felt that they were indeed standing on holy ground. These ancient spirits are exceedingly beautiful. They seem to have reached the perfection of personal comeliness. Will any of the thirty witnesses of this manifestation ever doubt that those who lived on earth thousands of years ago are living still, and taking an active part in the great spiritual movement of to day? I hope not. Truly yours, SOPHRONIA M. LOWELL.

The "Regular" Way.

We clip the following from the *Healthy Home*, a paper published in the interest of the "regulars," but its editors are broad-minded men who do not propose to spoil a story for relation's sake: "Albert D. Chandler fell from his wagon on the Charles River bridge, Boston, July 7th, injuring his brain and was picked up in this condition by a policeman who pronounced him *drunk*. Two reputable physicians agreed with this diagnosis and in court the next morning a third physician declared the man to be 'shamming.' The injured man was sentenced to four months' imprisonment and died two days later in prison, where his true condition was discovered to be the prison physician.

"That three 'regular' physicians recognized by the city of Boston as competent to decide in all cases where precious lives are at stake should have failed to make a correct diagnosis in the above case and brand an innocent sick man as a criminal seems an inexcusable blunder.

"Cases of criminal carelessness on the part of the 'regulars' have done more to encourage empiricism and increase the list of quacks and medical pretenders than any other one thing. If such a case had been the painful and tragic result of a quack's diagnosis it would have raised a great hue and the fact might have been used as an argument before some legislative committee in favor of passing a bill to regulate the practice of medicine and surgery. It is a fact that through the carelessness and stupidity of physicians many people suffer and die. The *Healthy Home* is on the side of the people and fights quackery and ignorance inside as well as outside the profession."

LITERARY REVIEW.

ABRAHAM LINCOLN—Was he a Christian? By John E. Remsburg. New York, Truth-Seeker Co., 28 Lafayette Place. pp. 340. Price 50 cents.

This work gives testimony pro and con as to the lamented Lincoln's faith. Many eminent names appear in the array, and it is interesting to see how each argues toward the point of his own belief, or as he would like to have Lincoln stand before the tribunal of eternity. Between them it is difficult to decide whether he was *either* a Christian or an infidel. But take the testimony of either one alone, and you can make out of him what you please—though he is quoted on the cover as saying of himself, "I am not a Christian." But probably he was neither, as both imply limit—one believing and the other denying—the negative side of religion being often as bigotted as the positive. Lincoln was an intuitive man; and as such he neither believed nor disbelieved, but *knew*. Truth needs no faith doctrines to uphold it, nor defense to propagate it. It is self-sustaining. But the book is worth reading, and may occasion reflections that lead to higher conclusions than the book itself has reached.

An exchange says: "The Pope may love peace and tranquility, but it will be very difficult for him to make the people who know some of his methods believe that that is why he is issuing orders to the nations of Europe to disarm their soldiers. The Church is arming its dear children in this country and at the same time wants to disarm the soldiers that might come to our rescue if Rome should carry out her threat to exterminate Protestants."



## Spirit Message Department

OUR FREE CIRCLE.  
Every Tuesday Afternoon.

At Douglas Hall, corner Walnut and Sixth Streets. Doors open at 2:30. No one admitted after services have begun. Questions to be answered from the rostrum will be received upon these conditions: 1. They must be germane to Spiritualism. 2. Must contain no enquiry only. 3. All personalities must be avoided. 4. The name of the questioner must be attached. Mrs. A. E. Kinn, Medium. Mrs. J. Clegg Wright, Chairman.

In justice to both the spirits and medium we would be pleased to have our friends receive such messages as they may happen to receive in these columns.

All communications concerning this department and questions from abroad must be addressed to C. C. BROWN, Room 7, 206 Race Street, Cincinnati, O.

## REPORT OF SEANCE.

## QUESTIONS AND ANSWERS.

QUES.—[M. D.] Can we accept an avowed Catholic as one of our number in Spiritualism?

ANS.—Can we accept an avowed Protestant, an infidel, or a Jew may be asked with the same propriety. Spiritualism does not accept or reject a man on what he avows, but simply presents to him as an intelligent being what it has to offer as truth, whether he accepts or not. There is less danger to the cause in accepting than rejecting a man, whatever his principles or belief, for nine out of ten are more affected by truth than to leave them in ignorance, and will hold to truth, which is equal to an exchange for former beliefs. Besides that, there is no question of acceptance by Spiritualists involved. The question is, does he accept your philosophy or facts? If so, he becomes a Spiritualist, simply. If not, he is the loser, not we. If you mean, shall we admit him into our societies, it becomes a matter for the society, to which he applies, to decide. He can do no more, at most, than to oppose in worldly matters. He will only be on par with a goodly number of avowed Spiritualists. He can not stop the phenomena or the cause from advancing. Mediums are too fond of harmonious conditions to admit ungenial influences to their circles, and are becoming too sensitive and intuitive all around to be deceived any more by such beyond one seance. Thus it will not retard the phenomena. And to arrest the cause he must unconvert existing Spiritualists. That you know to be as impossible as to stop the movement of the earth. Spiritualists do not believe, they know, and no one can deny what he knows to be true—at least not in his own heart. So, what objections can there be to accepting anybody who is sane or wise enough to know a fact when he sees it? Intelligent Catholics are more easily converted to Spiritualism than hard-headed Materialists, for they already believe in spirit-communion, and, therefore, require no test condition to enlighten them further. The only objection a "good" Catholic can make to Spiritualism is that it is the work of the devil, and such keep shy of it, as they would of the horned gentleman, were he a real character. The "avowed" Catholic, who risks to face this devil's work is not true to his faith. He is not a Catholic in reality, but a dissenter or an infidel—most probably a Materialist. And once a Materialist, farewell to Catholicism. But a Materialist of this order is a hard nut to crack, and would better be left alone. Such an "avowed" Catholic you don't want to accept. They don't want to know, and couldn't know if they tried. To become any kind of a Spiritualist there must be some spirituality at the foundation to build on.

QUES.—[J. W.] Will the lady I now intend to marry make me a suitable wife? Will we be happy together, or shall we remain single?

ANS.—This is a personal question, and one for a prophetess or psychometrist to answer. Those gifted with prophecy often intuitively divine or see clairvoyantly the effect of certain causes ahead, though few can delineate them accurately enough to be relied on. Either their own prejudices or fancies pervert these depictions, or the influence of the questioner affects them detrimentally. Especially is the latter the case when selfish motives induce one to seek a fortune-teller, so-called, for the purpose of finding out something concerning the future. Selfishness beclouds the medium's intuitions to the extent that the questioner is speculative. Love needs no fortune teller, for every man's intuitions become clear in comparison to his purity of motive in the undertaking, and he will be rightly led by inclination or impression. Follow your inclination especially in all things. This is the guidance of the moral law (as described in last issue of message department), which is gaining the upper hand in mundane affairs gradually, and which will finally rule in public as well as in private affairs. If you are in doubt about a thing it is always well to "sleep over it." If disinclined to an unmistakable degree, abstain from whatever intention was present. The latter is especially to be recommended when about to travel. Many have avoided accidents by following out their inclinations to remain at home. This is individual prophecy—clear in comparison to love in the heart—i. e., freedom from selfishness or hatred. Selfishness is often punished by mistakes or blunders. This is as it should be; for it aids the unfortunate one to get rid of it. As experience makes wise, trials make sympathetic; and on the latter is based the spirituality needed for one's ascent to higher conditions. Light dawns comparatively; and he who walks in the light of Spiritualism needs no advice from either mortals or spirits concerning himself. He knows intuitively.

QUES.—[Reader] Why are the most devoted Spiritualists the least prosperous in worldly affairs?

ANS.—Because they are the most sensitive and the most conscientious. Their sensitiveness makes them devoted to Spiritualism because it furnishes them with the magnetic stimulant that all sensitives need to brace them up against the rawness of material and unspiritual human influences that predominate in cities where a struggle for existing is the governing idea. Being more in accord with the principles of the cause than those are who only regard Spiritualism as a secondary consideration in their life's affairs, such devotees, too, are naturally more conscientious than their more worldly minded brethren, and can not cope with the outside world in the little trickeries, misrepresentations, chicaneries, assumptions, tyrannies, rivalries, etc., necessary to do business, and gain the applause of the human world accordingly. Few can become wealthy in a strictly legitimate business way to-day, or by giving an equivalent for value received. And hard work alone will not compensate itself when all are trying to outwit the other through a use of the faculties that should be developed for higher purposes—a future existence. The devoted Spiritualist realizes this, either intuitively or by virtue of his common reason, and can not demean himself to join in the race after wealth. He feels that a perversion of these faculties for unspiritual purposes will be a detriment to him in the hereafter—eternity—and thus rather suffer a little here and reap a golden harvest in the life to come. For, if you have nothing to offer in the form of sympathy, strength, or spiritual advice, as a spiritual being to those who need it, you can get nothing in return when needy yourself. Sympathy develops sympathy—that is, by being helpful to others, honest in your representation of things, just in your dealings with all men, and conscientious generally. Strength is gained by honest toil, and not making slaves of other men to do your work—except you compensate them according to their worth. For strength of soul means will to roam about and not be earthbound and

chained to one spot by material ties—a prisoner without hope often, because the opportunities that were passed, and no new ones presenting themselves in the new sphere, narrowed down by your own life impetus. Spiritual advice can not be given except one has had the experience that mediums and Spiritualists are gaining by their adherence to the cause. Should you lack the will to move from your prison spot, and a spirit happens to call on you for advice and you are able to give it, that spirit, by the law of reciprocity involuntarily gives you of his will, and thereby loosens the chains that bind you to the amount received in exchange for the advice. This you can apply all around. But if you have neither developed sympathy, will-power, nor spirituality in earth life—the opportunity of your future—you are indeed poor in spirit, and will be unhappy. In that state you are deprived of seeing your loved ones' deprived of travelling, and deprived of mental converse with other spirits. Having lived for self only, every thought sent out returns unladen with comfort, or that it has been heard at all, and you will feel like one on the desert, far away from everything except the barren sands—a condition analogous to the barren life you have made yourself. So the Spiritualist who is true to the cause, realizing all this, can not give up his promises of future happiness for what can be but short lived happiness—worldly prosperity.

QUES.—[E. L. A., Boston] Can you give the theory of the locating of water by the divining rod, so called; and why it works in some hands and not in others?

ANS.—The fact that it will only operate in some hands proves it to be a phase of mediumship, and places the "divining rod" *per se* in the category of superstitions. But many who are sensitive to locating water or metallic ore, are assisted by another medium in the form of a rod, shaped to suit their fancy, or made from a material that accords with their own physical nature—principally the state of their blood. Some mediums require an object simply to concentrate their minds on, and which helps the inspiration, or sharpens their intuitive and psychometric faculties for the time being. A rod in the hands of a psychometrist or sensitive is such an object. Water and minerals could be sensed without the use of a rod if mediums were to search for them barefooted. But in your age the hands have become the main feelers, and men prefer to touch the earth with a stick than to stoop down to do so with their hands. Thus the divining rod may be regarded as a civilized addendum to natural sensitiveness, as the spy-glass is an aid to physical sight. Witchazel and other woods of this nature have good properties for conveying the needed sensations to the medium, and thus locate the thing sought after. Many people carry a walking cane for the reason that it feels good. It is on the same principle. It guides and aids magnetically, because it touches the earth and brings the bearer into harmony with the earth, which is otherwise prevented by the wearing of shoes. Children, too, love to run barefooted for the same reason. All sensitives should carry a cane or an umbrella as a substitute for that reason alone. It is both healthful and recuperative.

QUES.—[M. R., Decatur, Tex.] How can we get rid of evil controls—such as the untruthful or frivolous?

ANS.—It depends on the nature of the medium who has these controls or the circle that attracts them. If the control is untruthful there is deception somewhere around, whether in the house, the circle, or hidden within the recesses of the medium's soul. The head of the house may be a speculator or an executor of wills, and not doing exactly right, and having the strongest will or attracting power, controls the house magnetically. This, of course, gives his spirits the upper hand; and a deceptive life is an untruthful one which attracts like spirits. One of the circle may be a deceiver, either in courtship or business, and spoils conditions accordingly. Or one of the mediums may be unconsciously deceitful—not knowing self—and thus has similar controls. All such little possibilities must be taken into consideration when endeavoring to find the cause for certain effects. "Seek, and thou shalt find."

## SPIRIT MESSAGES.

Wm. Lawrence.

A spirit here who says: I am so happy to have an opportunity to come. I want to tell my wife and children that I can reach them though a long distance apart. I want to say to them that I have met Joe Hooker and grasped his hand as I did when I was private secretary to him during the war. Wm. Lawrence, of East Boston, Mass.

Richie Holmes.

I want to send my love to my papa and mamma, and tell them my throat is not sore any more. I am their own little boy. To papa and mamma and sister Nellie Denver, Colo.

Clarence B. Waldo.

I am from Oswego, N. Y., and passed up in San Diego, Cal. Strange, indeed, is the influence which surrounds me at this time. New revelations come to me by day. Can it be that man is immortal. Can it be that I shall live ever on and on to all eternity? These are questions which pursue me day by day. How little I understood the way. I thought when I passed away, and was placed in the tomb that would be the last of me, but strange to say have never been anxious for one moment. I left my house of clay suddenly. I entered into the spirit realm of eternal day there to see many of those I loved and to see many of those whom I had supposed were still living upon the earth, and as day by day I view new scenes and beauties I wonder if this will last forever, or if I shall again die and be no more. The word die is not proper there, for it was but a cage to me, and I am glad that while I journeyed through I tried to live as near right as I knew how. I know that I made mistakes like each one of you, but still I want to to all the world and to those who knew me in the old homestead I am satisfied to live forever if this is just one part that will be in the by-and-by, as I am just now on the threshold. Oh, the beauties of spirit life, I can not express you, and that is why I wonder and wonder each day if I shall learn more and more of the beauties of spirit life!

Dr. Hayward.

I wish to say that I come here this morn'g with love and good will to all mankind. I can not claim the beauties of the spirit world. I have never found thing to compare with my home here. To me it was not th, but life, only stepping out of the body into life immo. From Boston, Mass.

Maria Fish.

The spirit of a lady comes and says: Oh, my God, how I suffered when in the body. But tell me, my dear husband, and my darling boy that I suffer more. Tell my dear Brother Isaac and Henry Phillips: I am with them to help them all that is in my power. Bless all. From Onset Bay, Mass.

Dellie Leonard.

Good afternoon, kind friends, I feel welcome, and I am also glad to have the opportunity to a communication to my loved ones and to my dear l'boy. I want him to know that his mother is ever near. I wish also to thank Uncle David and Aunt Eliza for they have done for little Georgie. God bless dear mr. I belong to Quincy, Mass.

Walt Whitman.

Immortality is a fact—not a mere poetic fancy, as I sometimes thought it might be when reflecting seriously over some of my writings. Poets are all secret, or, if applicable, I might say unconscious believers in a future life. That is, they would like to have it so. Their wish being father to the thought, they sing it to their muse, and revel in fanciful dreams that a higher life is in waiting, or that they can commune with the spiritual arisen ones of earth. Oh, how near the truth and not know it! We either know too much, or not enough for our interior good, and in the end regret both. Oh, ye happy Spiritualists, who have the knowledge, and yet claim to know so little. Aye, the world honors those who believe in a future life more than it does those who know of it. What an anomaly! What a parody on consistency! But it is human nature first to crucify then to idolize. Spiritualism will come in for a share of the latter in time, or when most of the present workers will be enjoying the fruits of their labor. Their unrequited work gives them supremacy to begin with—this being love, the mightiest of acquired personal attributes. These being first in the cause they are ever foremost in the truths pertaining to it. This is like being of the elite of earth life. Furthermore, they enjoy the happiness which is theirs, for the praises sung in their behalf by their followers, just as religious worshippers do those who inaugurated their respective sects or movements. But Spiritualists will not indulge in much personalities. Their gratitude will be in the form of intellectual encomiums showered upon the entire generations which preceded them, and this will be all the reward the arisen ones can wish for. It is all the happiness we need. Serve mankind and your heaven is assured. And none can serve in a higher capacity than to belong to the pioneer ranks of such a cause.

Charles Hildredth.

I am from Gardiner, Maine, and I hardly know how to get here; but I thought I would make an effort, finding everything so harmonious. I hope this will reach some one who knew me.

Harvey Bracket.

I am from China, Maine, and would like to send my love to old friends and neighbors that I knew when in earth life.

Andrew Larkins.

Of Denver, Colorado, says: "I wish to send my love to my wife, Addie, and my children, Mabel and Harry. All things are working out for the best."

Edward Williams.

Oh! how can I say all that I want to say. Oh! I don't want you to grieve so, although I was taken out of your life so suddenly, know that I am near you and that I am now content. Take good care of the children, and know that although I was not permitted to see our two children raised, yet I will guard and guide them from the spirit side of life. There is no one that can stay when the call comes that will carry them away from the earth to the spirit side, and so when I left you with such joy beaming in my eye, expecting to return again soon, and when I was brought to you, I know just how hard it was for you, and although my life was crushed out without a moment's warning, yet I live and try as best I can to guide you. He gives his name as Edward Williams, and tells me he was killed near Loudonville, Ohio, and was an engineer.

Eliza Farnham.

Now there is a spirit that comes bringing a wreath of lilies, and gives me the name of Eliza Farnham, of Bath, Me. She wishes to reach loved ones there, and she is with James, her husband.

Edward Mathews.

A spirit comes full of love and sympathy for all men. He wishes to say: "Although wrong was done to me, although my life was snapped out in one moment, being murdered, I had no hard feelings, nothing of the kind, for I have found in the beautiful spirit land that there is another life. I wish to send love and greetings and good cheer to those who knew me long years ago. Edward Mathews, Waterville, Me.

## VERIFICATIONS.

(To the Editor of the LIGHT OF TRUTH.)

In scanning your message department of the 5th inst. I became intensely interested as I noticed that of Dr. Snell "riding in an old-fashioned gig." My father was born in 1795, twelve miles above Augusta, and often spoke of Dr. S. as the family physician. While a medical student of Dr. John Hubbard in 1848 the eccentricities of Dr. S. were the subject of much mirth. On one occasion it was said that he called at a farm-house in the country with the idea of collecting an old bill. Upon inquiring of the lady for her husband she drew a deep sigh and said she supposed he was in heaven. When Dr. S. immediately replied: "In heaven, in heaven; do you suppose a man can go to heaven and not pay his doctor's bills?" At the same time turning his horse and driving away. Dr. Hubbard was elected governor in 1850 and signed the "Maine Liquor Law" contrary to private convictions and was defeated for re-election on that issue.

P. BARTON.

Inver Grove, Minn.

(To the Editor of the LIGHT OF TRUTH.)

In the LIGHT OF TRUTH of July 15th is a message from Isaac Marley which seems to be directed to me, yet neither name is correct, and the place where the spirit passed out is not given. So I have nothing to guide me, but I hope he will come again and gave the name and place of residence, or some sure landmark so I shall know it is for me. The answer to my question was a pleasant surprise to me, as it seems to read my own phases of mediumship very closely, although I did not mention anything of myself. The diamond spark mentioned has long been familiar to me; sometimes a flash—always the herald of some change—either mental or physical; also clairvoyant glimpses and voices or impressions, but it seems to get no clearer. Now, I would like to ask, having the phases of mediumship described, would I probably get anything better by sitting with a psychograph? I remain sincerely,

S. E. JABINE.

[Follow your impressions or inclinations concerning the psychograph, though anything to concentrate your mind will answer.—Ed.] Santa Barbara, Cal.

(To the Editor of the LIGHT OF TRUTH.)

C. A. L. writes: "The question 'What effect will a restriction in the cultivation of one's talents have on the soul in the future, and on the body in this life,' is very ably answered—touching as it does upon some conditions relative to my own experiences and more broadly summing up in a general way the causes and effects of certain conditions under which the human race struggled for the spiritual light."

[A number of other letters speak in the same manner concerning answers to their questions. It appears the medium partially psychometrizes the questioner while replying by spirit dictation.—Ed.]

Written for the LIGHT OF TRUTH.

## Two Pictures.

CARRIE E. S. TING.

I sat in the gathering shadows  
And gazed to the west away,  
Where the hand of an unseen artist  
Was painting at close of day.  
A strange and wonderful picture  
That filled my soul with awe,  
And made me dream of the city  
No mortal ever saw.

"Paint me, oh, wonderful artist,"  
I cried as the shadows came,  
And filled with marvelous glory  
The western hills adame;  
"Paint me the face of an angel,"  
And, lo, before my eyes  
Was the face of my saluted mother,  
Who dwells in Paradise.

"Paint me the face of a sinner,"  
A darker shadow crept  
Down the hill, and I thought in the twilight  
The unseen artist wept;  
When, lo, from the magical pencil  
A face in a moment had grown,  
The sad, white face of a sinner,  
And I knew it for my own.

And then the face of my mother  
Looked sad as I saw it once more,  
And I wondered if she had been looking  
Right down through the open door  
Of my heart, to the darkness that sin  
And its follies had cast  
O'er a heart that was guiltless in childhood,  
But polluted and dark toward the last.

But a smile on the face of my mother  
Cast all those sad fancies away,  
And a voice I had heard in my childhood  
Came back at the close of that day,  
And it said, "If you dream of atonement  
By doing some grand, mighty deed,  
Just take a sinner to cherish  
To cleanse and to purify too;  
Think not of the sins of your neighbor,  
But remember that sinner is you."

## Good Words from a Good Friend.

(To the Editor of the LIGHT OF TRUTH.)

It has been a long time since I have communicated to you—scarcely since you succeeded the *Better Way*, but it is not through indifference, I assure you. Every channel of enlightenment and love for my fellows is dear to me, and my languishing soul yearns to assist such workers. But for a time I have, through mental and physical inability, been enforced to lay aside my beloved pen, to sit in silence and cheer "ahead" those who are doing valiant work for humanity. God bless them, one and all, in any capacity in which they may be individually fitted to labor!

I hope ere long to be numbered among them. But it is a comforting thought that even though hand and tongue must temporarily, yes, sometimes permanently, suspend needed and beloved operations, the "soul goes marching on." That such times of seeming trial and apparent inactivity are possibly the best and surest means of unfolding the virtues of the spirit that all the time we, the immortal part, are gaining unspeakable strength, wisdom, and loveliness. It is not always the environments that chain the spirit, it is oftener lack of desire to grow, and growth can only come of effort—of continued, earnest effort. Others may assist and encourage us from both sides, but we must do the work. I used to be averse to the idea of "spiritual guides," but I am fast learning that I have all I can do to follow patiently and carefully their advice for my good and the united good of all concerned. Not that I assume a dormant mood or sit idly by and let my spirit friends do my planning for me. Oh, no! But when I am lovingly told that I am on the wrong track, or that by a different course I might attain higher spiritual good and also impart it to others, I try to subserve my own feeble intuitions to their greater wisdom and thus make faster progress on the road of eternal advancement. So, dear brothers and sisters, if I am silent I still bear you all in my mind and can picture no happier future or higher joy than to move with you shoulder to shoulder, endeavoring to remove obstacles from the paths of others, to shed more light along the way of earth life. May sweet influences pervade all your homes and accelerate your faithful efforts is the wish of

Your sister,  
ELLA LUCY MERRIAN.

## THE HIGHER REALMS.

We are filled with wonder at the view of the material universe with its resplendent light, its array of land and river and sea; its sublime mountain heights from which a thousand valleys, forests, rivers, lakes, and cities burst upon the vision, and especially at its infinite expanse of worlds and starry systems which burn everlastingly upon the blue heavens. We love to consider them as a reflection of the Deific greatness, and to exclaim in the language of David: "The heavens declare the glory of God, and the firmament sheweth his handiwork."

But all these are as nothing compared with the splendors of the interior universe, which only the more refined spiritual vision may behold. Jesus, Paul, Swedenburg, Tenant, and thousands of others have been able to take in those visions of the divine realms which are beyond all description and which have seemed almost too sacred and awe-inspiring for mortal tongue to dwell upon.

Probably over half of the people of an average community could become able to see by means of the finer grades of light that reveals this grander interior universe, if they would perseveringly, and under proper helps, cultivate the faculty.

I am informed that there are spiritual realms near the earth which were constituted originally of the finer radiations of the earth itself, segregated by chemical affinity into more ethereal masses of matter in the shape of refined landscapes, and that these in their turn sent off still finer emanations, that from their lightness gravitated farther from the earth and formed still more beautiful realms—that there are gradations of spirit spheres suited to the ever-advancing character of spiritual and angelic life, some of which have their palaces and homes made of materials more exquisite than diamonds, while the beings resident there are described as being more radiant than the sun, and possessing a beauty, wisdom, and power beyond all mortal conception.

These celestial worlds, the homes of angelic and archangelic life, are so indescribably resplendent that the highest forms of what we usually call material worlds seem but the blackness of darkness in comparison. Their inhabitants were once dwellers on our own or some other planet. As it is the destiny of man to progress, through ever-advancing grades of spiritual life, passing to higher and still higher worlds, shall human or even angelic conception ever be able to grasp the wonders of those realms to which he must finally attain?

These are extracts from Dr. E. D. Babbitt's work on "Religion." See book-list, seventh page.

At Holyoke, Mass., a huge dog entered a Catholic Church and drank from the fount the whole supply of holy-water. Worshipers following were amazed to find no consecrated water in the fount. The *Boston Investigator* thinks the dog has become a "temple of the holy ghost."



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The Light of Truth cannot well undertake to reach the homes of its many subscribers. Advertisements which appear fair and honest upon their face are accepted; and whenever it is made known that dishonest or improper persons are using our advertising columns they are at once discontinued.

We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonest or unworthy of action. When the business address of the Light of Truth subscribers is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as their new address. Notice of Spiritualists Meetings, in order to insure prompt insertion, must reach this office on Tuesday of each week, as the Light of Truth goes to press every Wednesday.

Rejected matter will not be returned with postage accompanying use same—not preserved—and thirty days after receipt.

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"He's true to God who's true to man; wherever wrong is done,  
To the humblest and the weakest, 'neath the all-blessing sun,  
That wrong is also done to us; and they are slaves most base  
Whose love of right is for themselves, and not for all their race."  
JAMES RUSSELL LOWELL.

## THE HOPE OF ORGANIZATION.

There never was a more propitious time or season to organize than now. All things portend favorable results if our people will but act. Not with preamble and resolutions, opinions and arguments, as to the modes or possibilities of organization, but with delegates to the convention which is to be held at Chicago on September 27th, 28th, and 29th next. Arrangements for moderate prices for rooms and board have been effectuated, and those who are delegated by corporate societies to attend will notify the corresponding secretary, R. A. Dimmick, care of H. Steinberg, 506 Twelfth Street, Washington, D. C. Societies that have not yet appointed a delegate are importuned to do so, remembering that those having less than fifty members send one delegate, and those having more send for each fractional part of this number an additional delegate. This will make a large convention and a notable one if the societies choose rightly. Talent and oratory are not so much needed as a practicability in knowing how to organize a body of people on a sound or permanent basis—on business principles rather than on high-sounding moral tenets. The moral lies in the unification. If this is accomplished it stands as a moral before the world. The United States Constitution may serve as a basis and guide. It has no God in it, yet stands as a rock. Why not follow in its wake?

Great things have sprung from minute causes, while too many words often lead to nothing. Let this be remembered in the preface. The fewer the tenets the more brilliant they will shine forth. Spiritualism has a few bright facts that can not be refuted or questioned. They are, that man is immortal; that spirit communion is possible; and that future happiness depends on a moral or spiritual life in the body. These three points may be defined at the will and pleasure of the convention; or a prize offered for the whole or each for the best and briefest essay thereon, limiting them if necessary to so many words. The latter may prevent delay in their formulation and facilitate the business or practical part of the organization. The prize need not consist in money value, or to any extent further than to pay for an individual's time, but in having the winner's name printed with his or her essay in the constitution or minutes of this notable convention. It should be an honor worth striving for, and who knows but that another Nellie Colburn Maynard may not spring from an obscure corner unlooked for, and surprise the world with an emancipation proclamation that shall not only free slaves from physical bondage, but from mental bondage and superstition, and lead to the highest spiritual plane ever attained by mankind. Let the good work of organization be attempted, and we may strike higher this time than aimed for.

## CONVENTION NOTES.

Dr. Hanseman, one of the selected delegates from Washington, D. C., intends to take to Chicago to the convention his very important collection of spirit communications and photographs, which is probably the largest and most interesting of any in the world. The doctor may well be proud of his historical collection, which is full of interest to Spiritualists as well as investigators.

California will send representatives to the convention.

The first society to select delegates in conformity to the call was the First Society of Louisville, Ky.

A considerable interest is manifested in the matter of a selection of President of the convention, and several prominent names have been mentioned in this connection.

The Chicago societies are taking hold of matters in earnest, and are to select committees on entertainment, decoration, etc., and will in all ways do what is possible for the comfort of delegates and their friends.

Arrangements have been made for the accommodation of delegates at the Hotel Brown, which is in close proximity to convention hall, and excellent rooms may be had at \$1 per day.

The hall is an excellent location and easily accessible from all point of the city and the World's Fair grounds.

## WHY PUBLIC MEDIUMS ARE NEEDED.

Those who believe that Professors Wallace, Crookes, Flammarion, Zeller, Judge Edmunds, Epes Sargent, Rev. Savage, W. T. Stead, and a host of others, who are accustomed to weighing evidence, were deceived in what they report in their respective books concerning spiritual phenomena, must have a very exalted opinion of themselves. Because such skeptics either saw nothing or fraud is no reason why they should believe others to have had the same experience. Men like the above do not form their conclusions before seeing, but after. Prejudice and preconceived notions invariably result in failure to get anything from the beyond, and some mediums are foolish enough to resort to deception rather

than dismiss a circle without filling the bill in some respects. We do not countenance the least of such unspiritual action on the part of mediums, for it is not Spiritualism, but we demand that our cause—our religion—be left untouched by legislative enactments or police regulations, as well as other religions are left out of consideration when a priest or minister of the gospel goes astray. A fraudulent medium has no more to do with Spiritualism than a drunken or licentious Church dignitary has to do with Christianity. We defend an accused medium on the principle that he is innocent until proved guilty, because in the majority of cases his assailants are opponents to Spiritualism, and are the producers of fraud themselves. Such attract evil-minded spirits like themselves to aid in the breaking up of a cause that is destined to lift mankind away from the sensuality and diabolism of groveling earth bound spirits whose only happiness consists in keeping mortals on a low plane that they may continue to indulge their old passions and habits acquired while in the body. Spiritualism is different from other religions in that instead of a book we must rely on our mediums for revelation. We know there are thousands of mediums in family circles who produce these phenomena free of charge, but not to the public. Now, many who can not gain admittance to private circles have made a demand for public ones. This demand has created a necessary evil—public seances—and which has also opened the way for opponents to enter. It is the misuse that the public is making of these privileges that we are defending—not the medium who may be proven a fraud. This is our stand, and we hope all liberal minded people—Americans who abide by the United States Constitution—will take this in and give us their support accordingly, as we—the Spiritualists of the country—stand by the flag that has given us this liberty of religious conscience.

## SPIRITUALISM TO-DAY.

Reports and private letters from the various camp meetings now in session indicate a steady increase of investigators in the claims of Spiritualism. Thousands are being drawn into the blessed reality of everlasting life and development. Nearly every barrier that has blocked the path of the timid explorer for the last four decades has been broken down, and now they come with courage to visit our mediums and learn the way to a re-union here on earth with their departed loved ones. No spectacle of modern times is so inspiring, so uplifting, and of such a wealth of importance and a means of gratification to the workers who have braved every calumny within and without, as the oncoming tide of humanity now setting in firm reliance upon the teachings of Modern Spiritualism.

Long ago we asked what is there in the fact that death destroys not the love and fellowship of the departed that should turn the human heart to stony repugnance? We ask it now. If to know that the grave is a highway instead of a cell is within the reach of man why should he reject it and call his fellows who have come into that knowledge deluded? Happily the bigotry which burned Sarvetus and which even now in certain quarters expect to gather grapes from thistles is breaking down. Saviors are well enough, prayers are well enough, but let us be sure of our saviors and pray at the right time. If we can save ourselves we are lazy curs in asking or expecting somebody else to do the job. If our disease is desperate let us have a doctor, and pray after he fetches us out, provided he doesn't kill us. But above all, let us be honest. We are the judges, we pass the sentences, we suffer the punishment, we enjoy the happiness. There are none to give, none to take away. Love will be ours if our spiritual natures have a place for it: hatred the same, but justice in either case rules. This is the philosophy of humanity in the ethereal relation. It is not a convenient one. It does not ease sore consciences with the panacea of another's generosity. Justice has never had a place in the religion of the gods. In the religion of man it rules supreme.

To this great truth the people are slowly awakening. The prime affirmation of Spiritualism in its scientific attitude has been that energy can be exerted by an act of will, and that will may be the impetus of the human spirit embodied or disembodied. Matter and force can not be made to account for consciousness. This is what Prof. James, of Harvard University, means when he says that "the most urgent intellectual need is that science be built up again in a form in which the facts of Spiritualism shall have a place." He and other searchers have seen matter impelled to perform acts involving intelligence and consciousness without physical contact. There is no known law of physics by which it can be explained. But instead of being at the end of physics a boundless field of exploration is opened up. The human principle survives death, and is enabled by the dynamical relations of matter and force to prove its survival, therefore there is something amiss, something lacking in the laws of the physical properties of matter and force.

To maintain that matter and force, both eternal, evolve an ephemeral consciousness which is not eternal, is to maintain that the Infinite has evolved order and chaos with chaos as the ultimatum.

Then let us welcome the slate writers, the rapping mediums, and all other honorable methods, crude though they be, through and by which the stuffed prophets of both the scientific and the theologic Baal shall be made to feel the light of a new science, a new theology.

## THE EXTRA CONGRESS AND THE PEOPLE.

The president's message is a compact document and as honest as his lines will permit him to occupy. But the tap root of the upas tree has not been touched and will not be by any action that Congress may take. The cause of prosperity is labor, and yet labor asks the privilege of squeezing the wine press while influence and greed drink the draught in golden goblets. It is for this reason that the governments of the world are mostly bankrupt. The force of conquest and the intrigues of strategy lie at the base of a system that has robbed the people of their inherent right to nature's supplies, while usury has capped the crime with a hood that stifles the very brain action of the people.

The earth is the heritage of the people and the basis of all wealth. Money represents wealth and labor produces it. Adam Smith said: "It must ever be remembered that the ultimate price paid for everything is labor." How far short of satisfying the demands of labor are the proposed methods in its behalf? While demagogues fill the air with hair split contrivances for relief and windy arguments which mean nothing, poverty and wretchedness fill the homes of the toilers. In hard times like the present the rich man can lay on his oars, the poor man can lay on his back and think on an empty stomach.

In as rich a country as this there should be no condition of finance requiring a thought of uncertainty regarding a living in the mind of any citizen.

May our Silver Congress adjourn with the assurance that it has taken the lead in a financial move that will find emulation by other countries despite their present opposition. And may it be in the way of coining a silver dollar that is big enough to stand any amount of fluctuation in price, even if it shall be worth a little more than a gold dollar occasionally. European money must come up to our standard or be valued according to its weight. Let us have an honest dollar and defy the world's orthodoxy in money matters.

The silver Congress has met, and discussions have begun concerning the question whether a repeal of the Sherman act will restore activity to the business of the country, or whether some other measure is necessary to bring back the "good old times" that we have been enjoying, but failed to appreciate when with us. Whatever the result, however, we hope it will be done speedily and wisely, with no time wasted in partisan debates. Partisanship under such circumstances is unpatriotic and should be condemned by the people at large. Let us have effective work.

## Onset Bay Grove.

The season at this popular resort is at its height, and the interest in the various meetings is intense. Although the complaint is general along the Buzzards Bay coast that the season has not justified anticipations conceived in early spring before the hotels and cottages were opened. Onset has held its own, and at the present time is, if anything, ahead as compared with a corresponding time last year. There are fifty more cottages than there were last season, and every one of them is occupied. The landlords all wear a broad smile that betokens that they are satisfied with their patronage.

To-day there is a large crowd present, and the number of bicyclists is noticeable. Onset is becoming a Mecca for bicyclists, and the number who wheel to this place on pleasant Sundays is increasing rapidly. There are many New Bedford people present, many of them coming down on the train last evening to stop over until Monday morning.

Steamer Island Home brought down about five hundred excursionists. Bathing seems to be the fad, and the amount grows with the season. Some way or other the home-made bathing costumes seem to be most popular, and a discarded calico dress that many find most convenient to don for a plunge in the water doesn't seem to meet the demands of modesty. At any rate, the young fellow who stations himself on the bluff daily armed and equipped with spy glass and lorgnette, says that few are formed for artists' models.

The efforts of the directors to improve the beach in front of the grove are much appreciated. If the grass can be destroyed and the pebbles can be gotten rid of it will be pretty perfect.

The concert by the Bridgewater band this morning attracted a large gathering.

The morning services opened with a solo, "The Old Sexton," by Professor Maynard.

Mrs. Jennie Hagan Jackson, who is one of the most popular speakers who comes to Onset, made the invocation. After the invocation she spoke briefly, bringing the congratulations of other camps to Onset. At the close of her remarks, by vote of the congregation, she was commissioned to convey to the other camps the greetings, congratulations, and well wishes of Onset.

Subjects for the address and for impromptu poems were handed up from the audience. She prefaced her address by an impromptu poem "Gone." The subject of the address was "Truth and its Relation to Life." The speaker declared that the words of that man called so bad and wicked, Robert G. Ingersoll, might as well be substituted for the subject given her by the friend in the audience. Ingersoll has said that truth was the only God he would recognize, patronize or tolerate. Truth is an eternal principle coequal with life and lasts forever. Every man's life, no matter how much falsified, holds in it something that will exist forever, and that something is truth, and it will make itself known somewhere, sometime. The speaker attacked the present system of dealing with criminals and declared that all criminals are victims of their environments either before or after birth. They are terrible invalids and should be treated as such. We have a right to demand something better than the present system in the name of humanity and in the name God. If ever a religion without the name of Christ has shown the spirit of Christ that religion is Spiritualism.

The impromptu poems on "Onset," "Alone," and "In the Stillness of the Twilight" were loudly applauded.

The Middleboro band was on board steamer Genevieve and as the boat made frequent stops at the wharf and the band played almost continually much of the lecture was lost to the audience. When the band was not playing a group of yelping dogs about the auditorium accomplished about as much.

Just after dinner the Bridgewater band gave another concert at the auditorium. Every selection was encored and several were redemanded.

The afternoon exercises opened with a solo by Professor Maynard, "I stood on the Bridge at Midnight."

F. A. Wiggins, the speaker, made the invocation and Professor Maynard sang "The Peaceful Shore."

Mr. Wiggins prefaced his address by saying many entertained doubts about religion. Any one who kills an honest doubt kills his best friend. Doubt is the savior of the world, for it leads to study and investigation. Knowledge is power, but ignorance is sin. Science has almost wedded the last link of the great chain that unites the two worlds, the seen and the unseen. The speaker gave an extended description of the power of clairvoyance. He said when a person possessing a power of clairvoyance gazes upon any one he can tell about his spiritual and mental condition with unfailing accuracy. If a aura of dark blue is noticed about his head, it indicates that he is almost devoid of the power of thought. An aura of light blue indicates more intellectuality and a better developed spiritual nature. When the halo is of a light blue that person is one who thinks well of everybody and has truth. An aura of yellow is seen about the head of a person and he yellow is of the same shade that is seen on an old-fashioned kitchen floor you may determine that the thoughts of such a person are base. The speaker declared that the power of clairvoyance is not to be questioned, it is accurate and unlying.

We will yet see the day when a bank cashier, before he will be allowed to handle the poor man's money will, by law be compelled to be subjected to a test by a clairvoyant to see whether he is biature adapted to the position.

A series of tests by Mr. Wiggins and Mrs. Maggie Waite proved very satisfactory.

The dance in the Temple Saturday evening was one of the most successful this season, and netted \$113.

One of the most popular speakers to come to Onset this year is E. Andritus, who is a recent convert to Spiritualism. He was formerly a Methodist clergyman, and was at one time station at Whitman.

Another Colporteur of the *Banner of Light*, is one of the notables who attracts much attention. He has just completed his first year newspaper work.

The third annual fair given by the ladies of Onset will open tomorrow with a ball.

The number of foreigners who have visited Onset this season is largely in excess of that of former years. Among the many thousands attracted to this country by the World's Fair are many Spiritualists. Most of them either when on their way to Chicago or returning to their home call here.

The concert in the Temple this evening by the Golden Wedding party from the Park Theater, Boston, was one of the great successes of the season.

## TESTS FROM ALL POINTS.

Lake George Association—Will you please say that the Lake George Association dedicated their grounds to the cause of Spiritualism July 20th. There will be speaking from their platform August 13, 20th, and 27th, 1893, by Prof. W. F. Peck, followed by tests by Dr. Mills.—S. N. Smith.

Cleveland. Of Mrs. Nellie Babcock Smith a correspondent writes she resumed her meetings on the 6th inst. at 344 Oak Street, opposite the Cleveland, Canton, and Southern R. Co. "Inspiration" was the subject given by a stranger in audience for the lecture, which her controls explained through her organism for one hour, and which was closely listened and appreciated by the audience. This was followed by form tests by the speaker, and was well received. Mrs. Smith herself writes: "I can sympathize with Nellie Bade, of Detroit, and also assert that my experience has been similar here, wherein she states that her congregation are mostly Church-people. Regarding the question of organization among Spiritualists as a national body, I would suggest they harmonize more completely than they do at present. Then an organization will prosper. If Spiritualists are to be recognized as an organized body they should act more regularly the spiritual services on Sundays and hold their lectures and mediums."

## OR NERVOUS EXHAUSTION

WORSFORD'S PHOSPHATE ACID.

Dr. J. S. Peck, Franklin, Tenn., says: "For many years I have employed in my practice, and have always found very satisfactory results from it in nervous exhaustion, brain fog and prostration of various kinds. Personally I use it to the exclusion of all other preparations of the phosphates, and find it restorative and refreshing."

## National Delegate Convention of Spiritualists.

At Chicago, Ill., September 27, 28, 29.

All societies throughout the United States are invited to select delegates to the convention as above stated, for the purpose of forming a permanent national association with annual conventions for the consideration of the best interests of Spiritualists and the formation of an executive committee. All subjects of vital interest to Spiritualists will be practically considered and a means adopted for a more rapid progress, as well as to prevent imposition by legislation.

A large number of delegates have already been selected and notice is being daily received of representatives being appointed to this convention which promises to be the most important in the history of Spiritualism.

Every society should be present by delegate authority to participate in the important deliberations and decisions which will naturally arise.

All officers of societies who have not received the call from the corresponding secretary, should write to him at once.

MILAN C. EDSON,  
THEO. J. MAYER,  
O. W. HUMPHREY,  
HENRY STEINBERG,  
ROBERT A. DIMMICK.

Committee.

ROBERT A. DIMMICK, Corr. Sec'y.

HENRY STEINBERG, Treas.

Washington, D. C.

The convention will be called to order at 12 noon at the hall No. 77 Thirty first street, and proceed in the regular order of business.

## Haslett Park Camp.

Monday, July 31st, was a perfect day at Haslett Park, and was a day of almost perfect rest, as the only session was a short one in the morning for the organization of the lyceum.

Tuesday morning came the physical culture class of the lyceum, followed by a conference.

In the afternoon Mrs. A. L. Robinson gave a very interesting talk at the request of the audience, some of her own experiences as a medium, followed by a large number of tests from Alice, every one being recognized. All went home feeling satisfied with the afternoon.

Wednesday forenoon was devoted to the Reading Circle, which was well attended and enjoyed by all.

In the afternoon Mrs. Robinson closed her engagement, and a large audience (for a week day) greeted her. "Alice," her control, gave an account of her life while on earth, and a little that had come to her since she left our sphere. The talk was very interesting, as Alice, while in life, was a Catholic nun, belonging to the Gray Sisters in Brussels, Belgium. She told her sad story in a way that made one feel deeply the gross injustice practiced in the Catholic Church; also our own danger from that same injustice. Mrs. Robinson closed her talk with the usual tests, which were exceedingly fine.

Thursday morning a conference led by Professor S. W. Edmunds upon the subject, "The Effects of Prenatal Conditions."

In the afternoon Mrs. A. E. Sheets addressed a large audience upon subjects given her by her hearers. The lecture was one of profit as well as entertainment.

Friday at 10 o'clock the lyceum held their first regular session, and was greatly enjoyed by young and old.

The afternoon session was opened by a solo by Mrs. Nellie Roe, entitled "When the Voyage Is Over." Mrs. A. E. Sheets read a poem and gave the invocation previous to her lecture upon the "Spiritual Growth and Development of Man."

Saturday afternoon a large audience gathered to hear the Hon. L. V. Moulton, of Grand Rapids, speak upon "The Legal Status of Spiritualism." He said that people had an idea that the legislative department of our government made all the laws; but in fact it makes only a small part of them. The great mass of the common laws, as they are called, are unwritten or become laws through decision of the courts. And the laws thus made are just as binding as any that are made in Washington. New questions are constantly coming up that require new laws, and a decision of the court will be obtained establishing the laws one way or the other, long before any statute is passed. In law, as in other walks of life, certain terms and phrases have a certain meaning, and these meanings are given in law dictionaries. If we turn to a law dictionary we find there that "Spiritualism" and "mediumship" are defined as "a system of false pretenses." But let me say that Spiritualism in the courts has never been proven on a square issue, one way or the other. There has been many cases involving questions of Spiritualism; but the decisions have been so diverse that as yet there is no fixed law. We trust that the time will soon come when Spiritualism will be given its true and honest place, and a medium will not be liable to arrest upon the charge of vagrancy, simply for being a medium.

Mr. Moulton closed his able address by an earnest appeal to Spiritualists everywhere to stand for their rights, and the right in every spot and place, and, by united action at the polls, make themselves the power for good. They should be. If we would purify society we must purify ourselves first and our neighbors next.

Sunday, August 6th, Mr. Lyman C. Howe, of Fredonia, N. Y., delivered two fine lectures in answer to questions given him by the audience, which were so excellent as a whole that we attempt no abstract.

In the evening Miss Abbie Judson, the daughter of the well-known Baptist missionary, led in conference, giving us a great many grand and noble thoughts. Speaking in her own happy way that all so much enjoy.

There are many excellent mediums on the ground, among them are Mrs. Kate Cleveland, of Detroit, Miss Woodberry, Mrs. Bright, Miss Jeffries, Mrs. Hoborn, and many others equally as good.

Mrs. R. S. Lillie has just arrived in camp for a week's stay.

MARY MCCLINT.

Our camp is enjoying a most profitable season spiritually and intellectually, as well as financially.

Since the last writing Mrs. A. E. Sheets has given us two lectures, and L. V. Moulton one, and Sunday we sat under the spiritual outpouring of that grand instrument for the transference of thoughts, pure and noble and practical. Mrs. Sheets answered questions to the entire satisfaction of the audience. The second was the best, and made a profound impression upon the audience, on the subject, "What is Spiritual Growth?"

Mr. Moulton lectured on the "Legal Status of Spiritualism," given from a lawyer's standpoint of view. The large majority were well pleased.

The Sunday service was opened by most excellent music, followed by the lectures, morning and afternoon, by Mr. Howe. He handled many subjects, but all bore on the one, "the upbuilding of character, morally and spiritually." He never fails to leave higher and better motives with intelligent hearers.

The evening conference was opened by Miss Abby Judson. She gave a little of her personal history, and a short address on "Soul-unfoldment, how best to cultivate it." Her sweet womanly manner is very impressive and makes one feel the entire truth and beauty of her thought.

Dr. Marvin, Mrs. Olney, Mrs. Sheets, E. Armbrugg, and others followed with instructive remarks.

Saturday evening the campers were entertained by a fine musical and literary that does great credit to Mrs. Augusta Ferris, director of that part of the program. The attendance was much larger than last week, and larger than the second Sunday last year.

We have now ninety-eight tents. The cottages are all occupied. Many are coming, few are going. The weather is delightful and everybody is happy.

E. F. J.

## Camp-Meetings for 1893.

Queen City Park, Burlington, Vt., from July 30 to Sept. 3.  
Haslett Park, Mich., from July 27th to August 28th.  
Cassadaga, N. Y., July 21st to August 27th.  
Mt. Pleasant Park, Clinton, Ia., July 30th, to August 28th.  
Ashley, O., August 20th to September 4th.  
Verona Park, Maine, August 13th to 27th.  
Liberal, Mo., August 10 to September 4.  
Lake Brady, July 2 to September 3.  
Etna, Me., August 18 to September 3.  
Lake Pleasant, Mass., July 30 to August 27.  
Vicksburg, Mich., August 11-27.  
Onset, Mass., July 9 to August 27.  
Parkland, Pa., July 16 to September 10.  
Delphos, Kan., August 11 to 27.  
Sunapee Lake, N. H., August 13 to 27.  
Niantic, Conn., July 1 to September 5.







51

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## ITAPATH

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[illegible]



[illegible]



## NEWS FROM CORRESPONDENTS, Continued.

## Cassadaga Notes.

I am indeed very sorry that so much of the highly interesting proceedings of the present camp has been lost to the columns of our excellent paper. But it has been no fault of mine, or perhaps of any one else.

I would be glad to go back and recapitulate some of the most important transactions, but want of time forbids. The past week has been one of marked interest. Upon the platform we have had some of the brightest talent in the spiritual ranks, and at the many circles and private seances the phenomena have been unusually satisfactory.

On Sunday, August 14th, Willard J. Hall delivered a telling discourse upon "God—the Constitution and the National Reform Association." He struck right from the shoulder, without fear or favor and made an impression pro and con which will not be easily effaced. Scripture was readily quoted, and the iniquitous and absurd teachings of the past as well as the present was unveiled. Several Christians (?) left the auditorium, feeling that their pet dogmas had been outraged. Others applauded Mr. Hall vehemently and at the close of the discourse a lady in the audience made a motion that Mr. Hall should be requested to have his lecture published in pamphlet form and scattered broadcast through the country. The motion was carried, and measures have since been taken to perfect the plan. Mr. B. B. Hill, of Philadelphia, has offered to donate the plates for stereotyping, another has donated the type for setting it, another the mechanical work of setting it, and money to pay for the ink, paper, and binding has been donated sufficient for 10,000 copies.

Mrs. Cora L. V. Richmond gave a very pacific discourse in the afternoon, which was well received. Her subject was, "God in the Constitution—what is its physical import and what will be the sequence of the present agitation."

Tuesday p. m. Rev. W. W. Hicks gave a very eloquent discourse upon "The Religion of Spiritualism."

Tuesday p. m. Willard J. Hall closed his engagement here by giving a very forcible discourse upon "Social Economics." The audience was deeply moved, and at the conclusion he was applauded to the echo, and was so overpowered that he was placed in his chair trembling, pale, and tearful. We have seldom had so powerful a discourse or one which was more favorably received. The love of the old friends of Mr. Hall has grown stronger than ever during his present sojourn here, and he has made many new friends and admirers, and as he goes from here to other fields of usefulness he bears the best wishes and kindest thoughts of all.

Wednesday was Grand Army Day. Hon. A. B. French was the orator. We have extensive notes from his truly eloquent and valuable lecture which may appear at some future date.

Thursday morning Hudson Tuttle and Emma Rood, Tuttle arrived via the train from the North. The Northwestern Orchestra, the teachers and children of the Lyceum, bearing banners, and a large delegation of friends met them at the train and conducted them to the grounds. None are more esteemed or more worthy of esteem than that worthy pair, who have traveled hand in hand in a long and toilsome march up the hillside of truth and justice. They have not become weary or discouraged, but, as they near the summit, seem brighter and stronger in spirit. We always feel a strength in their presence and hope they may be spared to us for many years. Their teachings have additional weight for the reason that their example corresponds with their highest teachings.

Thursday morning, August 10th, a very interesting conference was held in the auditorium. The subject under discussion was, "Organization."

The conference was opened by the Hon. R. S. McCormick, of Franklin, Pa. He took strong grounds in favor of an organization for purposes similar to those governing the liberal church. Toleration was the point emphasized in his address. This principle, he thought, would be fostered by means of a mild organization. Prof. Alvin K. Pease was the second speaker. He urged a basis of fellowship as the best means of promoting the interests of Spiritualism. He read an extract from the *Banner of Light*, written by a correspondent from Hartford, Conn., favoring a strong central organization, which was received with applause. The third speaker was Wm. Fretz, of Columbus, Pa., who opposed organization on general principles. He felt that Spiritualism was working its way into all the Churches and destroying their very foundation stones, therefore it was not necessary to organize in order to accomplish the work that Spiritualism has to do. Prof. H. D. Barrett, of Lily Dale, N. Y., was the next speaker, who stated that he was first, last, and always in favor of a strong organization. Spiritualism could not be organized, but Spiritualists could be and should be. He favored first organization for business purposes only, but it should be entirely without a creed. Second, organization for the protection of speakers and mediums. Third, organization in order to enable Spiritualists to be charitable towards their own faith as Christians are to their Churches. He gave instances where life-long Spiritualists, who were very wealthy, had passed to spirit life without bequeathing one penny to further the work of Spiritualism. This, he thought, would have been obviated had there been a strong central organization, like the A. U. A. of the Unitarians to receive their donations. The next speaker on the subject was Geo. P. Colby, of Florida, who thought there should be a statement of faith around which all Spiritualists should rally, viz., the brotherhood of man and spirit communion. This, he thought, would form the basis of an organization that would soon make Spiritualism as much respected by the world as any other religious denomination is to day. He was followed by Mrs. E. J. Huff, of Lily Dale, who vigorously opposed Mr. Colby's ideas, characterizing them as a form of creedalism and Spiritualism does not need any creed whatever. The next speaker was M. V. Miller, of New Lyme, O., who said he believed in some form of organization, but did not know what form of organization could be made effective and to which he would be willing to subscribe. Mrs. M. E. Cadwallader, of Philadelphia, followed Mr. Miller. She urged organization for business purposes only, leaving each individual free to work for the cause as his conscience dictated. This speaker referred to the fact that we always spoke of the Christian Church as a whole and never of the individual sects comprising it. This was due to the powerful organization around which the Christian Church is centralized. Dr. J. M. Temple, of San Francisco, favored organization for the purpose of protecting the mediums only. Frank Walker, of Hamburg, N. Y., chairman of the committee on organization, appointed at this camp last year, reported a resolution and preamble adopted at a previous meeting, and spoke a few earnest words in favor of taking immediate steps towards a permanent organization of some kind, either in the form proposed by our brethren in Washington, D. C., or some other to be formulated here. B. B. Hill, of Philadelphia, said that his views were embraced in the remarks of Prof. Barrett. He said further that he was in favor of organizing for the protection of mediums and to further the general interest of Spiritualism with perfect individual liberty, the organization to be unincumbered by creeds. Dr. A. James, of Tennessee, iterated the remarks of Mr. Hill and urged immediate action. Rev. Hicks opposed a national organization, but favored local organization and the combination of local organizations into State associations. He urged the formation of family circles as they were the foundation of all true spiritual unfoldment. Dr. Hicks quoted from writings of an ancient spirit whose wisdom was most profound to all who listened to the wonderful sentences given by the speaker. Mrs. Cora L. V. Richmond closed the conference with a few words from her guide Ouna, who favored a limited organization and improvised a poem on the subject. This topic will be further discussed on Saturday morning, August 12th.

In the afternoon Hudson Tuttle and Emma Rood Tuttle occupied the lecture hour and were warmly greeted by their many friends. Mr. Tuttle spoke upon "Psychic Laws." It was a highly valuable discourse, but too lengthy to fully represent by anything less than the entirety. Mrs. Tuttle gave a discourse upon the subject, "What work waits our doing?" which was as follows:

"I expect to pass through this world but once. Any good thing, therefore, that I can do, or any kindness that I can show to any fellow human being, let me do it now. Let me not defer nor neglect, for I shall not pass this way again."

"How fast the days fly over us, and are counted with the yesterday. We have scarce looked in our mirrors at our callow young faces before we looked again and see wrinkles where were Spring roses on our cheeks, and snow-frosted hair where was golden, brown, roan. We travel on a rapid transit—a little while and we shall be gone where we can not benefit this world as easily as we can while we are a part of it. Goethe says: 'Useless lives are as any early death,' and how many slaves to conventionality and ignorance are utterly wasting lives which might tell on the advancement of humanity if rightly used."

The slaves of fashion will rank first in uselessness, probably for their efforts are so trivially directed and the results so evanescent, so unimportant. Does it really make any difference, ladies, whether our hats and bonnets have the trimmings massed in front or behind? Not a bit, but last year

the whole fashionable world wore it behind, and this year the whole world of women—fashionable women—wear it in front. The bows and ends must be wired up straight, and the hats look almost like fairy sailboats with canvas tent. Next year they may be so flat, in effect, that they will look like sailboats with the masts blown down; one year our waists must be near the middle, another under our arms, one year our skirts cling so closely we look like candles in wrapping paper, another they make us look like animated umbrellas; one year we wear square-toed shoes, another we must go into pin points and stack the five terminating members of each foot with a disregard for comfort and beauty, only second to a Chinese lady of quality; one year we are shown that the way to walk is with a swing, striding gate like the notorious Sarah Bernhardt; later on we adopt the crinoline nigger and hold our hands as little trick dogs do when they sit on end to be shown off, etc.

There are hundreds of thousands of people whose sole business it is to adjust themselves to the fancies of fashion. It is not even good form to advance opinions in conversation. One may talk of what he *sees* and *does*, but not what he *thinks*. One is not supposed to engage in hard work—fashionable people are not—and thinking is hard work, if one digs for roots instead plucking nothing but posies. Besides if we take deep thoughts we compel our friends to work hard, too, and it may not be agreeable. They may only desire to swing a fan, smell a flower, remark on the weather, or what foreign sprig of royalty is at the present moment contemplating a visit to our great country, and the great fair at Chicago, where, from the moment he or she lands in New York to the time of embarking for home, a straight diet of toadies is set before the guest. When Ward McAllister manages they sometimes sit on floral thrones to eat toadies, and they wash down the toady with wine at twenty five dollars a bottle. But, of course, we must be courteous to our royal visitors—we must honor them!—of course, but while we honor them do not let us dishonor ourselves and go back on our principles inherent in our republican government. Let us be dignified in our civilities, and not send everyone away with the impression that we are hungry for a king, an emperor, or a czar—a court! They must think it is a splendid sight for a monarchy; but it is not—we are not true to ourselves when we descend to such obsequiousness—homage to royalty. You remember how quickly poor Maximilian was extinguished when he tried to plant a monarchy on American soil. If we treat our royal visitors as well as we treat our own president it is well enough. It is all which can be expected from consistent citizens of a republic. If President Cleveland or Lincoln or Garfield had been entertained by Ward McAllister or of the 400, would anybody think of building rose thrones to seat them on? What would Lincoln have done if offered such an honor? Garfield would have crushed a throne—Cleveland would have declined with thanks, and Mrs. Cleveland would not even let "Baby Ruth" climb on it to play.

I wish our own royal-souled poor could have the money which has been spent in overdoing courtesy in degrading republicanism—only that I would not take from what was necessary to honor our visitors in a republican way. And what is especially conspicuous this year is present ever among the worshippers of money and fashion. An aristocratic, titled, snobbish, moneyless foreign gentleman is considered a great catch by many rich American girls. Too often wisdom is learned from the pages of sorrow, and life's golden dreams end in the ashes of disappointment. We all remember pretty Nellie Grant, the General President's pet, whose bitter matrimonial disappointment pierced her loving father's heart and hurried on his death.

"Walt Whitman never uttered a grander truth than this: 'No one can grow for another! not one.' How apparent this statement is, and yet we are all the time forgetting it. Even we radicals, who know it so well are not very bright in applying it to every day practice. It is so much easier to slide along in the old way than to hew out new paths to grander things, but notwithstanding there is that upward tendency in human nature which compels the world to advance, and there are ever ready hundreds of heroic, truth-loving, zealous leaders climbing the mountain heights and cheering on the masses."

It is easy to speak in generalities, but let us come down to particular lines of work. Let us take hold of the small things—we can not grasp the globe—and do what we can to make the world better. "We shall not pass this way again."

"We know that to be a superlative success one must be well born. But we can not go back into the years before we were made individual entities. We can see what ought to have been done, but our work lies in what we can do to make more grand the future years, and to place a more perfect population on this part of the universe. Reform ought to begin with the grandfathers and grandmothers—the great grandfathers and great grandmothers of the coming children. You all know as well as I can tell you that if you lie and steal and cheat and slander and covet and are unclean in your bodily and mental habits that you are sowing evils, which will blossom and fruit in the souls of generations yet unborn. Dr. Holmes says: 'We are omnibuses in which our dead ancestors ride.' That is a witty statement of the laws of heredity, from the action of which none can extricate themselves."

"Now, let us do what we can to put some fine human omnibuses on the road of progress in coming centuries, so that when from the heights of immortality our angel eyes look down on the inhabitants of the earth, pure and far on toward perfection, we may say proudly and triumphantly, 'I helped to make those grand people, I helped by being myself noble, and pure, and knowledge seeking; I helped by crushing out the evil in my own mortal life, and using my efforts to achieve noble instead of the base results of action. How agonizing it is to look about and see how much there is to do and how fast life flies. Every child must begin life only an ignorant little animal and be taught almost everything. If they have an organization susceptible to good instruction it is all that can be hoped for. They must learn their relation to the world into which they have been launched without their consent and must fight their way through it. How many million little pink baby fingers get burned on stoves every year learning the nature of fire—some get burned many times before they learn; and so on all through the long list of things which must be learned. One of the first lessons a child should be taught is the lesson of kindness and that what hurts his flesh will hurt all flesh. What if a stinging cut with a whip hurts him it also hurts a horse, a dog, or any nerve sensitive organism. They learn this quickly if rightly directed. A dear little boy said to me last winter, 'I wish, Aunt Emma, you would go and buy some of Jack Hardhide's pigs.'"

"Why?" I said.

"Oh they suffer so! They are in a rail pen, without a dry place to lie down, for the whole pen is like a mortar bed—they all look as if they had consumption—they cough too. Mr. Hardhide throws raw potatoes into the mud when he feeds them and they get them out if they can. Now a man who will keep swine in such agonizing quarters should be instructed, and if that does not reform him he should be arrested for torturing dumb animals. There is no excuse for such slackness. There are certain conditions required for all healthy animal life. These are pure air, wholesome food, clean water, and warmth. He who has children or animals under his care and fails to provide these natural requirements is guilty of *torture* as interpreted by our statute laws. A man who will provide himself with a stylish warm overcoat to go to Church in and neglects to procure a warm woolen blanket for his horse, which he will take time to fasten on securely, so that it may be a protection to the lungs of the animal is not capable of putting himself in his dumb friend's situation. He needs a touch of that religion which Jesus ever taught. Blessed are the merciful for they shall obtain mercy. Can you imagine our Savior, when he took his ride into Jerusalem, as carrying and plying a huge dog, shouting, laying it mercilessly on to the poor beast until he forced him to a break-neck speed and entered the city covered with

foam and whip marks and Jesus so hoarse he could not talk to people. No, indeed. The master was merciful!"

"Do you think there was much of the spirit of the gentle Nazarene in the hearts of the two emperors, Franz Joseph of Austria and William II of Germany, who instigated the long distance ride, which took place last Winter in Germany; one of the most brutal and uncalled for atrocities which has ever been perpetrated by civilized or those who call themselves civilized people. The facts are as follows: The Emperor of Austria and the Kaiser of Germany thought they would have a little amusement, so they got up a race a long race, covering a distance between the cities of Vienna and Berlin four hundred miles. The horses chosen were to be ridden the entire distance without rest or food. Think of it! Night and day the patient animals were to be whipped on by their riders, tired, hungry, thirsty, for the amusement of two nineteenth century kings. What was the result? On the road between the two cities nineteen splendid horses lay dead, failing to endure the ride, and as many more died in great agony after making the distance. Count Starheimberg's fine bay gelding, Athos, bore his brutal master through first of all, gaining him the first prize, but he died in horrible suffering at Vienna after the finish. It were better had the count died and the noble horse lived."

"We feel in our desperation like asking God if there is such a scarcity of men that two such dwarfish moral deformities must wear crowns and be rulers of men? What mother would willingly give up her son to be a soldier under such monarchs? What wisdom or mercy could she expect would be shown? And this German Emperor is the one who urged the Army Bill. The army bill asks more soldiers, lads, and old men, from an already war impoverished country, whose women work in the fields that the men may be in the emperor's army."

"Following the royal example we have had the cowboy race from Chadron, Nebraska, to Chicago. It was not as inhumanly conducted, but it was a disgrace to our country. A universal protest went up from the humane all over the country and aroused public attention so that at every stopping place a watch was out for the desperados."

"The Associated Press refused to print the protesting resolutions passed by the people of Chadron, be it said to its shame. Then we have the cow-race from Texas to Chicago when innocent cows are to be hitched to two-wheeled carts, each containing a male brute in pantaloons who is to drive the cow twelve hours a day, milk her, and make butter on the race from start to finish if she gets her bones through to the finish. Such a performance might do for Abyssinia, where they of feasts drive up an animal and cut and eat its quivering flesh while it moved in pain, but for civilized Americans, well, we did not suppose we had such people on our continent! So, you see, there is plenty for us to do. Let us not pass on until we have tried to do what we can to promote humane education."

"The age is full of surprises. In the early part of last Winter a startling revelation came across the Atlantic. We had known children were in sore need of protection in many places, and that societies were working to secure to them kind treatment and education as well as meet their physical needs. But an official disclosure, showing the extent of child murder in England startled the world. It is horrible beyond the power of words to depict, but nevertheless true, and as we have somewhat of the same horrors in our large cities, we may as well know the worst."

"The paper placing these facts before American readers was communicated to the New York World by F. A. Duneka, of London, Eng."

"Nearly twenty thousand cases of cruelty were discovered in one year, which is saying that four children were put to torture every hour. These statistics are taken from the official report of the Society for the Prevention of Cruelty to Children. 'How are they tortured?' you ask. If you have the courage to listen I will tell you. Think of your little darlings enduring such things! And yet these little helpless, waifs of poverty are sensitive to pain as are your children."

Now will you listen to the diabolic means employed in the murder by inches of helpless children?

## LIST OF HORRORS.

Punishing a child by putting pins into its nostrils  
Putting lighted matches in them.  
Lifting by wrists until a wound is made, then burning it with matches.  
Biting the limbs of a seven month old baby until they bled.  
Forcing the bone ring of a feeding bottle up and down the throat of a three-months old baby until it bled.  
Throwing a sick little girl of two years out of a window, breaking its bones and ending its life.  
Breaking a two-year old baby's limbs in three places, both arms and thigh, leaving them unattended. When it moaned with pain irritably taking it up from its cradle by the broken arms, shaking it, and throwing it down again.  
Leaving a baby in its cradle for weeks, until toadstools grew around the child out of the rottenness.  
Leaving another to lie for days and nights on a mattress alive with maggots.  
Keeping the stumps of little amputated limbs sore, to make the child with its pain-puckered face excite pity.  
Tying a rope around a boy of six years, dipping him down into a canal until exhausted, reviving him, and repeating the misery many times.  
Shutting a two-year old child in a dark closet for hours.  
Tightly binding the arms of a three year old child together until ending its life.  
Keeping a child in a cold cellar until its flesh became green.

Knocking down with fist a dying boy.  
Driving out a baby's teeth with fist.  
Scourging a child until a mass of bruises, then breaking its little jaw in two.  
Tying cords around little thumbs, then tying with extended arms to the foot of a bedstead and beating with a thorn-bush.

And there are said to be the minor offenses. What, in the name of God, we ask, can be the greater cruelties? America has not exactly such existing evils, for our society system is different, less hopeless. Our poor of to-day may be merchant princes to-morrow. Not so in the old world, where caste is permanent. The tenement dwellers there to-day will be no higher to-morrow. Hence the despair and cruelty of their poverty. The newspapers are callous about these things, justice shuts her eyes, and the riot of death goes on.

The death of the children means bread and drink to them. There they have the system of child insurance, which is responsible for much wrong. The very poor can save enough to insure the baby's life, and when it dies the money comes back in a lump. So if things go wrong there is always the baby to fall back on. It is only a matter of a few days to starve it. No court calls attention to it. Only the foolish kill their children quickly—it is so much easier to kill them slowly—and there is no interference. Horrible as is this statement it is true.

What is the reason that if a poor devil knocks down a rabbit in England or steals a loaf of bread the judge will send him to jail, but he may commit such crimes as we have told, and if he "goes slow" he will escape prosecution. It is the tyrant caste, and the king, money, who prejudice the judges and bulldoze justice. And have we not to fight the same evil? Read the record of acquittals and convictions, and then answer honestly.

So you will agree with me that there is great need of enthusiasm work. So long as there is so strong a tendency to cruelty in sports and obtuseness in moral perception, let us not sit idly by and see wrong go on. Our young men, and I blush to say some of our young women, at colleges act like barbarians, as the burning and tattooing fellow students at Delaware College, Ohio, last winter demonstrated. Some gallant editors excused the young women by saying they imitated the boys, more's the pity. We want young women who are strong minded enough not to imitate sin, who instead of burning their school fellows because the boys burned theirs would refuse to recognize them as equals and gentlemen.

Will you say in the face of facts as do I: "I expect to pass through this world but once, any good thing, therefore, that I can do, or any kindness I can show to any fellow being, let me do it now. Let me not defer nor neglect it, for I shall not pass this way again."

Saturday morning Conference: J. W. Dennis, of Buffalo, made an earnest address in favor of strong national organization, and urged the conference to choose delegates to represent Cassadaga Camp and its people at Chicago in September.

Mr. E. W. Sprague, of Jamestown, followed, urging organization for missionary work. Mrs. Celia M. Nickerson strongly protested against the idea that mediums needed protection. She thought that those who were not mediums might need protection, but mediums never. For herself it mattered not whether a national organization was effected or not. She was a worker for the cause of humanity, and would

always utter that which was truth to her in defiance of law. The masses need a national organization which would render the movement popular. Then they would be willing to join. Mr. Roughland thought there should be protection for mediums. He urged the formation of an organization which would enable local societies to obtain speakers at all times and would supply aid if necessary. The Rev. Mr. Houghton, of Bradford, Pa., followed. He spoke strongly in favor of organization. He also wanted us to know that there were clergymen in every religious denomination who were broader than their creeds. He said the power of the Church was largely due to their strong organization, and not to their creeds. He further declared that Spiritualists needed a declaration or statement of faith, that they should base their organization upon their belief in spirit return. The organization as formed would compel recognition, which will only be accorded when it is demanded and can no longer be denied.

This speaker was promptly informed that Spiritualists did not believe in spirit return. It was not belief but knowledge.

Mrs. Howell the noted women's suffrage lecturer, was the next speaker. This lady made a profound impression and appealed to all to help on her work. She decidedly endorsed organization.

Mr. Fretz followed Mrs. Howell. He disclaimed utterly the statement that Spiritualists had a belief. That he said was left for church members. His own Spiritualism was a knowledge.

Other speakers gave their views on this subject of organization some urging national others local organization. Mrs. Cora Richmond closed the conference, her remarks were well received. She favored local organization also national organization if it could be accomplished without encumbering the individual whom she thought should have the most perfect liberty of thought and action. It did not seem to her that the people were ready for organization at this time.

After the close of the discussion a committee was appointed to name delegates to represent the society at Chicago in September.

Miss Maggie Gaule is here and is astonishing everybody with her wonderful platform tests.

Mrs. Mary Seymour Howell is also here and is rendering efficient and valuable aid in the organization of our new Suffrage Club.

Next Wednesday will be Women's Day. Rev. Anna Shaw and Mrs. Mary Seymour Howell will be the speakers. We will beg to give you a full report of the same. RECORD.

Cassadaga Camp grounds are one mass of living green and the air full of health-giving ozone.

The Grand Hotel is kept in first-class style by Mr. Andrews. Mrs. Andrews is a fine actress and a good dramatic reader.

Buffalo sends two full car loads to the camp each Sunday morning.

The Rev. Hicks is a great success as a Spiritualist preacher of the Methodist style.

Hon. O. P. Kellogg, of Wyoming, is one of the very best lecturers that we have to keep the whole audience in a broad grin or in a roar of laughter, and sometimes he brings tears to their eyes when he very graphically refers to the loved ones in spirit life.

Mrs. H. S. Lake is our transcendental speaker, and oftentimes soars to the seventh heaven in spirit realms.

Hon. A. B. French and wife are here to fill an engagement. Mr. French is really the silver-tongued orator of the West, and reaches heights of fancy and reality rarely reached by any other speaker.

Father and mother Skidmore still welcome friend or foe with the broad smile of welcome and have a warm greeting for all. Long may they live and at Cassadaga meet the hosts that come there.

Mr. and Mrs. Cora Richmond are here, and "Ouna," her control, often pours oil on the troubled waters of debate.

The LIGHT OF TRUTH sheds its light over us weekly and is one of our best spiritual publications.

The Psychic Research Society is a failure as a practical research society, but as an experience meeting of the liveliest kind it is a success.

The Forest Temple meetings each morning in the grand old woods are great in numbers and is a good place to see the Indian in all his glory. Mrs. Harriet Van Buskirk, of Buffalo, is the leading spirit of the gatherings.

No dust, no heat, or any other disturbing climatic element at this beauty spot on earth. Cassadaga is really a paradise for hosts of the faithful.

J. Winfield Scott, of Boston, is here trying to raise funds for opposing the medical laws of the State of New York. He is backed by the National Constitutional Liberty League of the United States.

The Soddard Grey or Dewitt Hough materializing seances are the wonder of the camp. But who knows—I don't.

Buffalo's secular papers are well represented by Mr. Wheeler, and we get each day a letter in some one paper whose items show that the world at large begin to know the realities of Spiritualism.

The Dunkirk & Allegheny Valley Ry. gives Lily Dale station 40 feet of platform and depot accommodations.

Bring your light overcoat and wraps and rubbers when you come to Lily Dale Camp.

Our Lyceum has seventy scholars. Lew Gleason, conductor, Miss Clair Tuttle, guardian.

Edgar Emerson is here giving the most wonderful tests and astonishing the people. All of Mr. Emerson's work is done from the platform.

J. W. DENNIS.

Perhaps a few lines from a visitor to Lily Dale Camp may be of interest to our readers just now. Myself and husband left our home, Washington, D. C. the latter part of June. We visited friends in the West, and later have been doing the great World's Fair en route to this place. And right here I want to note a fact, and one that was pleasant to experience. In meeting this great throng of people from day to day every one seems in a good humor, all polite and courteous, under all circumstances, one to another. I saw but one person under the influence of liquor, and that one was a foreigner. The patrol wagon quickly gave him a free ride to Uncle Sam's Hotel. This is our first visit to Lily Dale, where we received a kindly welcome from its very gentlemanly and courteous officers, where a stranger is made to feel at home within their gates. Every one seems contented and happy here, like one large family so harmonious are they. All seem to have left the cares of life behind, to better commune with nature and loved ones from the spirit life. And in this beautiful place where so many mediums are opened for communication between the two worlds, the doors and windows appear wide open, and the spirit world right here, making a little paradise on earth. I have said no place could be so beautiful as dear Onset Camping Grounds, but am forced to acknowledge Lily Dale its equal. Nature and art combined have done their duty equally well. They only differ as one stars differs from another. Fraternally, MRS. FLORA B. CABELL.

Dallas, Texas.—Capt. H. H. Brown has spoken in Fort Worth and Dallas, Texas, during the last six weeks. Was at Guthrie, Ok., August 23 and 24, in Topeka, Kan., August 25, and the rest of the month will be at the camp meeting at Delphos. His address until further notice is Delphos, Kan. During the last four weeks he has been making addresses in Texas in favor of free silver. Is open to engagements after August 27th.—Coir.

## AN ASTHMA CURE AT LAST.

European physicians and medical journals report a positive cure for Asthma, in the Kola plant, found on the Congo River, West Africa. The Kola Importing Co., 1164 Broadway, New York, are sending free trial cases of the Kola Compound by mail to all sufferers from Asthma, who send name and address on a postal card. A trial costs you nothing.

Dr. C. J. Barnes will act as our agent at Lake Brady Camp. Subscribe for the LIGHT OF TRUTH.

## Rowley's Occult Telegraph.

This is the greatest mystery of the nineteenth century, and at the same time a well-attested scientific fact. Through this remarkable instrument spirit Dr. Wells, now so well known throughout the world, diagnoses and prescribes for patients everywhere, and very seldom, if ever, fails to perfect a permanent cure where the most eminent physicians have failed. All this is accomplished through the mediumship of W. S. ROWLEY, M. D., who has taken a course in homeopathy and is a graduate of Rush Medical College of Chicago, a physician and the Electric Medical Institute of Cincinnati, O., and therefore is fully competent to carry out any and all instructions, and please the interests of all schools of medicine. For the next three months, in order to increase the circulation of the LIGHT OF TRUTH, as a matter of special friendship, I will send diagnosis and medicine to last two months and the LIGHT OF TRUTH FOR ONE YEAR for \$1.00 to all new patients and non-subscribers. And subscribers who subscribe for the year and are not taking this paper. Regular patients by mail \$5.00 for three treatments in advance. One hour of treatment sent by mail for one year for \$10.00. Send no circular. Address: W. S. ROWLEY, M. D., No. 9 Glen Park Place, Cleveland, O.

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